

# The Expositor

and Current Anecdotes

Including THE TWENTIETH CENTURY PASTOR

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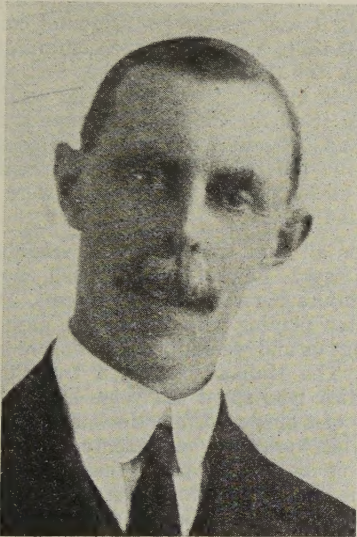
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## A Sword Bathed in Heaven

REV. F. W. BOREHAM



Rev. Frank W. Boreham  
Victoria, Australia

To my very great delight, I have this morning received an invitation to dine, one day next week, with several Doctors of Divinity. My satisfaction is capable of three distinct explanations — three, mark you; for, in prospect of such fellowship, I must cultivate the knack of having *firstly*, a *secondly* and a *thirdly*. *Firstly*, then good dinner is always very much to my taste, *secondly*, the gentlemen mentioned in the invitation are really most delightful companions; and, *thirdly*, I have been wofully perplexed of late by a question that I am myself incompetent to decide, but that I shall now have an opportunity of submitting to those who are eminently capable of enlightening me.

It is, I fear, of little use my adopting a theological phraseology. It will soon be painfully evident that, in such matters, I am very much

of an amateur. For, having announced my *firstly*, *secondly* and *thirdly*, I must now leave my *firstly* and my *secondly* — the dinner and the company — until I meet them at the café next week; and must plunge straightway into my *thirdly*, which, at this moment, presses most upon my mind. I fervently trust that this outrageous and disorderly proceeding will not reach the ears of my Doctors of Divinity, at any rate until next week's dinner is well over, or the invitation may, at the eleventh hour, be cancelled. But why conjure up such nightmares? They should follow, and not precede, the feast. To *thirdly*, then!

And *thirdly*, as I have suggested, consists of a question. The question — essentially a theological one — is this: When Paul addresses an exhortation to Timothy, is it to be construed as having a *personal* or a *universal* application. Am I to understand that Paul is addressing Timothy and that I am merely a listener-in? or am I to take it that I, too, am being addressed? The matter, as I shall soon show, is of grave importance; and I confess myself a little nervous as to the reply that the learned Doctors will next week give me. For I am afraid that, to some extent at least, their hands are tied. They are not quite free. In writing to Timothy, Paul says: *Preach the word; be instant in season, out of season*; and, as everybody knows, Doctors of Divinity have been taking those words as the text of their ordination addresses ever since it became the fashion to ask Doctors of Divinity, on those impressive occasions, to address young ministers. By adopting this course, and preaching such volumes of ordination sermons from that text, our Doctors of Divinity have, I fear, committed themselves to the doctrine that Paul's injunctions to Timothy are addressed, not only to Timothy, but to all ministers — and perhaps all other people — down to the end of time.

Now that doctrine would have been quite in-



nocuous and unexceptionable if the text had ended with the words that I have quoted. But it doesn't. It goes on: *Preach the word; be instant in season, out of season; reprove, rebuke, exhort!* There stands my difficulty! If the phrase, *Preach the word* is of universal application, then the phrase, *Reprove, rebuke*, is also of universal application; and, not to put too fine a point upon it, I wish it were not. I am hoping against hope that, at the dinner-table next week, the Doctors of Divinity will see some way — however illogical and inconsistent it may appear in view of their ordination addresses — of assuring me that, when Paul wrote, *Reprove, rebuke*, he was thinking of Timothy and of Timothy only. Timothy was, I gather from all the references to him, a young man of gentle disposition and charming personality: he could probably *reprove and rebuke* in such a way that nobody, however sensitive, could possibly feel hurt by anything that he said. But we are not all built that way. Lots of us can *preach the word* without, at any rate, doing very much harm; but, when it comes to *reproving and rebuking*, we make a frightful mess of things. Is it possible, I wonder, for my dinner-table companions to assure me that, whilst the first part of the sentence — the part about *preaching the word* — is of universal sweep and applies to all ministers down to the crack of doom, the second part — the part about *reproving and rebuking* — is to be understood as a *private and personal* word to Timothy, intended for his ear alone? I hope so; I most fervently hope so; I would gladly go without the dinner — without many dinners — to secure the consolation and composure that such an assurance, from so authoritative a source, would give me.

And yet I clearly foresee that, if my Doctors of Divinity give me the assurance for which my soul is so feverishly eager, I shall want to be asked to dine with them again in order to submit a further question. That additional question will be this: If the words are to be understood as a strictly personal admonition from Paul to Timothy, whose duty is it to carry on the business of *reproving and rebuking* now that Timothy is dead? For I recognize at once that, whilst very few of us are at all skilful in the art of *reproving and rebuking*, we all, without a solitary exception, need to be *reproved and rebuked*. And, since we all need *reproving and rebuking*, somebody ought to *reprove and rebuke* us. But who? There, as Hamlet would say, there's the rub!

The trouble is that we are not logical. Since we all need *reproving and rebuking*, and since we all *know* that we need *reproving and rebuking*, we ought — if we were logical — to be extremely grateful to those who *reprove and rebuke* us. And I suppose that, sooner or later, we are; but almost invariably later. I have myself run the gauntlet of criticism; I have received hundreds of anonymous letters; I have been favored with frank friends and candid reviewers. But I am bound to say that, at this moment, I cannot recall one solitary word of criticism for which I was not — sooner or later — grateful, and by

which I did not — sooner or later — profit. Some of them were based on a misunderstanding of my words or my actions; but, in such cases, the knowledge that my critic had misunderstood me rendered his criticism inoffensive, and in any case, I was not altogether free from blame: a man owes it to himself and to the world to speak and act in such an unequivocal and unambiguous way that all men can understand him. Some of the criticisms were unjust. A few Sundays ago I dealt with a theme that lent itself, for advertising purposes, to a title that some people would perhaps consider captious. The address was one of the most distinctly evangelistic that I have ever delivered. On Monday morning I received an envelope bearing a postmark showing that it was posted in a distant suburb on the Saturday. The envelope contained a sheet of paper to which my advertisement was pasted, and, underneath, in big capitals, the words: PREACH CHRIST. For the moment I was nettled: my critic has touched me in a tender spot: I felt eager to explain. But the vexation soon passed. I saw that it was matter for profound congratulation that there are men in the community who are jealous for the Saviour's sake, and who are superlatively anxious that *He* should be the central theme of all the Church's teaching and testimony. And, after all, no minister can be recalled too often or too pointedly to the supreme task to which all his powers and faculties were originally devoted.

But, for all that, *reproving and rebuking* is a thankless task. Few of us do it well, and, as a rule, we injure ourselves in the process. We are like children playing with knives: we gash everything about us and we cut our own fingers into the bargain. The Italians cherish a tradition of a famous critic who spent ten years in picking out the faults of a single poem. He was so well satisfied with his work that he presented it to Apollo, the god of poetry. Apollo thanked him and begged the clever critic to render him one further service: he gave him a bushel of corn and asked him to separate the wheat from the chaff. The critic applied himself to the task with exemplary diligence; and, on its completion, Apollo gave him the chaff for his pains! The story came to my mind last week as I read the *Life of William Hazlitt*. Hazlitt tried his hand at many things, literary criticism among the rest. His critiques were masterly: his contempt was withering; his sarcasm most biting; his invective terrific. Without qualm or scruple, he tore to tatters some of the finest productions of his time, and he got his reward; he was given the *chaff*! He bent over his desk and reeled off critiques that made his unhappy victims writhe and squirm; and then, leaning back in his chair, he wondered why everybody hated him. Many a man who has felt called to succeed Timothy in the delicate work of *reproving and rebuking* has found himself in the same dilemma.

At the breakfast-table with which Dr. Oliver Wendell Holmes has familiarized us, there sat  
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# My Gospel

REV. F. W. NORWOOD, D.D.



Dr. Frederick W. Norwood  
Pastor of City Temple, London

"According to my gospel"—(*A frequent saying of St. Paul's*).

There is all the difference in the world between religion and a gospel.

Religions are as thick as autumn leaves. Almost every man is compelled to shape one out for himself, in which traditional and personal elements may be strangely mingled. But not every religion could be called a gospel. Indeed, broadly speaking, that title is reserved for the Christian faith.

Christianity did not appear in the world as a new religion, but as "glad tidings." It brought a message of "peace and goodwill" from God. It offered hope of deliverance to all men from sorrows which are shared alike by all. That was the secret of its power. If it has lost its grip upon us today—as indeed it has upon many people—it is because we have missed, or do not believe, its essential message.

Christianity had no radical quarrel with the ancient Judaism out of which it emerged.

Jesus himself was born of the Jews, and was a Jew "Son of the Law." He claimed to be in line with all the prophets. He did not ask his disciples to break with the ancient faith. He was sure that certain things which were implicit in Judaism had come to their fulfilment in himself. His one and only aim was to bring men into such relation with God as would give them deliverance from their sins, peace within their consciences, joy and power in heart and life.

This left him still a Jew, but with a message and outlook which far transcended Judaism. He reached out to all men. He refused to be circumscribed by any creedal or ritualistic limitations. His province was the universal heart of man. "Neither in this place nor yet in another shall ye alone worship God. Ye shall worship the Father in spirit and in truth. The Father seeketh such to worship him. God is Spirit and his worshippers must worship him in spirit and reality."

He never criticized a single form or ceremony. He aimed no polemical shafts at any form of religion whatsoever. He saw the universe as one. He saw the universal heart of man as one, in spite of all its superficial differences.

God loved man everywhere and always. Wherever he was to be found, man was hampered by his sins, confused by his thoughts of the Creator, and of life both here and hereafter. Christ came not to condemn but to save. He brought good news of God, and revealed the life, the truth and the way. He called his message the Gospel, which means good news.

The first disciples were much narrower in their thought and outlook than he.

Not all at once did they perceive the universal application of his message. They tried to compress it within the limits of the faith in which they did not believe at first that the Gentiles had an equal share in the "good news."

But the new wine was too strong for the old bottles. Their message fretted itself out of its confinement by the force that was in it. Once they believed in the love of God, they could not set boundaries to it. Because their field was the heart of man, stripped of all accidents of birth and breeding, they found it everywhere the same, full of sorrow, conscious of failure, longing for peace and assurance.

They tried to express their convictions as best they could. Naturally they fell back upon figures and illustrations. Just as naturally they found them in the faith in which they had been brought up. This was wise, and necessary also, because the minds of their hearers could easily grasp them. That is why there are in the New Testament so and so many allusions to the sacrifices of the Temple and so many references to the Old Testament Scriptures. They were most helpful to the original hearers of the message, though they may be confusing to the modern mind.

Men have been doing the same thing ever since. There has been one experience running through the Church in all ages, but the methods of interpretation have been different.

The basic element in the human heart has always been the same. Man has always been full of sorrow and failure while longing for peace and assurance.



That is why we have had so many varying explanations of the Fall and the Atonement. Some of them seem grotesque and even horrible today. But in their own day they were powerful and convincing. Instead of their variety convincing us that they were false, we ought rather to think how deep and universal is the human need which has so many facets.

There will be many more yet. Life is always changing. Knowledge grows, experience widens, but the human heart changes little. We are still full of sorrow, conscious of failure, and longing for peace. We still need "good tidings of God." What we are needing is not a new evangel, but the appropriate interpretations and illustrations which, as Miss Rebecca West said, "would be to us as absolute a solvent of our difficulties about life as Christianity was to the difficulties of the early Christians."

Ask yourself these questions:—Are our human sorrows less today than they were? Has science or philosophy delivered us from the fact and feeling of failure? Do we need peace and assurance less or more than our fathers did?

Let us strip religion to its kernel. Would it not be well if we could believe that God has goodwill and even love toward his creatures? Do we not need some positive and even objective assurance that our sins and failures — so real a part of our lives, but so irrevocable in their nature — can be and are, to use a scriptural phrase, "removed from between us and God?" Do we not need peace and confidence concerning the future, both in this world and in that other world which persists in haunting our minds? And do we not need some spiritual enabling so that we may here and now live in harmony with our hopes and in assurance of final victory.

These things are the essential content of Christianity. They form its essential substance. They constitute it a gospel of good tidings.

The form under which we interpret and explain them varies constantly and will continue to vary. Even under imperfect forms, men have felt their power. In every changing century, believers have experienced their moral and spiritual enrichment. They are doing so still. Those who today are assured of the saving power of the faith would have to explain their assurance in terms which would have been foreign to Wesley or Luther or Savonarola or St. Francis of Assisi or, perhaps, to St. Paul. But we cannot surrender them. If we do, we may have Religion but we have not a Gospel.

Some of us devote our whole lives to that attempt to explain these things of which we are personally sure. Our own explanations have undergone many changes even within the compass of our short experience, but the basic reality has not altered.

Do not fasten your attention upon some explanation of the Atonement which satisfied your fathers but does not satisfy you. Before Copernicus men explained the movements of the heavenly bodies differently from what they do now, but the stars persist in their courses as of old. You

still need God. "We are no better than our fathers," as the prophet sobbed so long ago. Life sweeps us on towards that "bourne from which no traveller returns." We need peace and assurance. The right pronunciation of the word Atonement is At-one-ment. Our greatest need is to be at-one with God.

Hearken still to Jesus. There are many religions, but what we need is a gospel. Give renewed attention to Jesus. "The Lord hath yet more light and truth to break forth from his holy Word."

Let me try if I can put what seems to me to be the essential content of the Christian Gospel inside the compass of a single address. It is of course an impossible thing to attempt, but let it go for what it is worth.

I will state it baldly, crudely, without qualifying clauses. I will sketch it in firm black pencil strokes and put in no shading. If I had only one sermon to preach and wanted to epitomise my belief, this is how I should do it.

God made all the worlds and not merely the earth. They swing in their orbits without cross communications. Each globe is self-contained; certainly the earth is. One order of existence at a time is the Divine plan.

On this little globe called the earth, He tries out a great experiment. Progressive development shall be its ruling principle. God will begin with the nearest approach to nothingness, and the final issue shall be found in Man.

The Man himself shall be compact of lowly elements, but shall have also within him the germ of spiritual potency. He shall be dust — and spirit. His feet shall be in the mud, but his head among the stars. He shall be gripped by the heel, as though a serpent entwined its coils about him, but shall have powers of mind and spirit by which he may prevail.

He shall be fully conscious of his failures and defeats, but shall not succumb to them. Within him there shall be a still small voice, reproving and yet exhorting. He shall know the full power of evil — of darkness, nothingness and godlessness. But he shall not rot in these things. A higher voice shall never cease to call him onward.

When he has finally emerged, he shall be fitted for higher fellowship with his unseen God who called him into being.

There arrives a time when man becomes conscious of these things. As though he had eaten of the fruit of the tree of knowledge, he is aware both of evil and of good. He is also aware of his Creator.

He identifies the upward-calling voice with his God; he associates the downward-calling voice with something that is opposed to God. He supplicates the higher power for assistance. He resists the lower power. That is the beginning of religion.

It is the will of the Higher Power that His struggling creature should receive spiritual amplification. The means used is called Prayer. There is sufficient answer to it to reward man's faith.

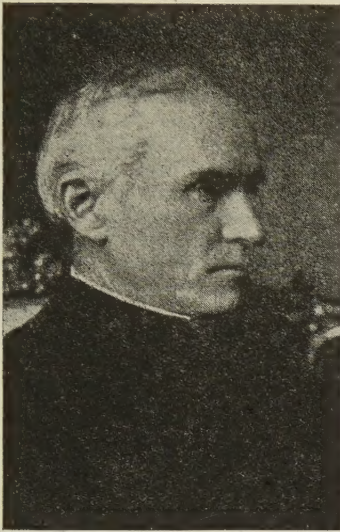
He dreams now of the help of God. At first he imagines that this help will come from without.

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# The Newly Discovered *Portrait of Christ*

JUNIUS B. REMENSNYDER, D.D., LL.D.



Junius B. Remensnyder, D.D., LL.D.

One of the pleasing human sentiments is that of the desire to preserve the features of those who have endeared themselves to our hearts, or who have been illustrious leaders of the race, and have had a formative influence upon mankind. In their faces, we catch a deeper glimpse into their souls, and thus we are helped in our study to know the secret of their unique power. Owing to this strong instinct, by means especially of the arts of painting and sculpture, we can look upon and draw inspiration from the mighty personalities of the past who have shaken the earth.

In view of these facts, it seems most strange that far the greatest of all the figures of history forms a notable exception. Of Him, who "being in the form of man, thought it not robbery to be equal with God," and who has "a Name above every name," and by whose side the most famous of the sons of men fade away, as the stars vanish before the sun, we have no visible representation whatever.

## Spiritual Portraits of Christ

These are fully set forth in the Holy Scriptures. The greatest of the prophets, Isaiah, 700 years before the birth of Christ, describes him in his two contrasted characters. In the 9th chapter, his prophet foretells his divine being, and universal dominion, saying that "the government shall be upon his shoulder, and his name shall be called Wonderful, the mighty God, the everlasting Father, the Prince of Peace."

And in his famous 53d chapter — the "Golden Lamentation" — Isaiah delineates the path of humiliation and suffering, by which He ascends to this throne of power, in such wondrous phrases as these: "He was despised and rejected of men, a

man of sorrows and acquainted with grief. He was wounded for our transgressions, he was bruised for our iniquities. . . . All we like sheep have gone astray . . . and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth. . . . When thou shalt make his soul an offering for sin . . . he shall see of the travail of his soul, and shall be satisfied."

In the Gospels, these portraits of the Old Testament have their unique fulfillment. There we find in Matthew, for example, a history of the three years of Christ's activity in word and deed, such that Carlyle remarks: "It would have been a greater miracle for a humble peasant to have invented, than for so marvelous a person to have lived."

Christ's great words uplift us, his sinlessness rebukes us, his sympathy for human misery touches our hearts, his miracles of healing astonish, and his precepts of morality, love and forgiveness, set a new ethical standard; while his Cross challenges our adoring love. John, the deepest spiritual character of the apostles, entered the most fully into the mind of Christ, and has given the most intimate transcript of his thoughts. His sense of oneness with the Father; his being the Maker and Light of the world; his creation of the soul, by a new birth; his teaching of spiritual worship of God; and his unspeakable love; are among the features of Jesus, which John describes with all the ardor and power of one who "lay upon the Lord's bosom."

These Gospel portraiturees find further illustration in Paul, to whom the Cross and resurrection, involving the victory over sin and death, make the strongest appeal.

When we come to uninspired representations of Christ, thought and language, in their highest reach, feel their weakness. We may instance even the confession of the infidel Renan: "Jesus is the highest of the pillars that rise from humanity toward the sky, and testify to a nobler destiny, that show to man whence he comes, and whither he ought to tend. In this sublime Person was concentrated all that was good and elevated in our nature." No wonder that from such spiritual traits as these, Jean Paul Richter should say that this "extraordinary character tore the gates of empires from their hinges, and dated a new era in history."

## Physical Portraits of Christ

How intensely interesting it would be if his disciples could have a physical portrait of this superhuman Being! For it is in the face that the individuality expresses itself. And when we have heard of an extraordinary person, we yearn to see and study him. We read the secret of the philosopher in his expansive brow; of the philanthropist in his kindly expression; of the imaginative genius in his eye; of the sufferer in the lines graven by sorrow; and of the saint in his aspect



of meek and holy reverence. Were a genuine portrait of Christ, therefore, to be had, how inexpressibly precious it would be to the devoted Christian! And when we have such effigies of so many of the famous of earth, who lived before and after him, why is it that Christ is an exception?

The reason is to be found in the Old Testament command forbidding any likeness of Divinity. And, as the early Christians held to the authority of the sacred Jewish books, they feared such an act might become a species of idolatry. Hence no portrait was made of Christ, deeply as he was enthroned in the memory of his disciples.

The earliest artistic representations of him are to be found in the Catacombs, the subterranean galleries along the Roman Appian Way, which at first sheltered Christians from their persecutors, and later became the tombs of the martyrs, and later still holy shrines visited by pious pilgrims. These drawings of Christ make no effort to reproduce his person. They simply idealize him as a Shepherd, with loving care protecting his flock, that character in which he was most comforting to the sorely beset disciples. Accordingly, he is never depicted in such a scene as the Crucifixion. The first miracle at Cana, the raising of Lazarus, other notable miracles of healing, and the triumphal entry into Jerusalem, cover the walls and ceilings of these sacred burial places. The chief form in which Christ appears, however, is that of the Good Shepherd, figured as youthful, often bearing a frightened or injured lamb in his loving arms. Contrariwise to ancient customs, he is seen beardless. The Catacombs date from the second to the early part of the fourth century. Interments in them, St. Jerome states, had ceased when, as a student at Rome, he visited them in 354 A.D.

### The Recently Discovered Portrait of Christ

In 1920, Arabs digging at Antioch in Syria, unearthed a remarkable chalice, of whose value they had little conception and sold it to a company who resold it to a group in Paris. This chalice has been carefully studied by eminent experts, and compared with other works of art of the same period, and they have decided that it can not be later than the first century. There are also notable features about it, which indicate an interest in, and a reverence for it, even then, as a venerable relic. So that it is thought "the cup must have been owned or used by the early Christians, perhaps even by Christ and his apostles, at the Last Supper." This possibility clothes this chalice with so rare an interest as to make it well worthy of a detailed description. A remarkable feature is that it consists of an inner cup, and of an outer holder, both made of hammered silver. The inner cup or chalice is much older than the outer, which has been made as a holder or protector to preserve the inner, which is thus proved, even at that early period, to have been an object of sacred reverence.

The outer cup is also exquisitely finished, the work of an artistic genius, while the inner one is made by a very inferior worker, and is in a rough and crude state, much worn, apparently by the

devotion of pilgrims, and even pieces of its rim broken off and carried away as sacred relics. Moreover, the outer cup has been several times regilded, while the inner, which would have needed it far more, has been ever left in its impaired state, evidently being looked upon as too sacred a relic to be renewed.

These considerations lead Dr. Eisen, a noted expert in antique works of art, who was asked by its owners to make a careful study of the characteristics and date of the chalice, after giving years to the inquiry, to conclude that it was "an object that had been in the hands of Christ and the apostles, and of his disciples and the earliest bishops of the church." It therefore warrants the reverent regard of every Christian. The description given by this learned critic appears in the "Biblical Review," of New York, January, 1926, and in the "American Journal of Archaeology," and in other publications.

The chalice is about seven inches in height, framed of solid hammered silver. The inner cup is set entirely free from the outer holder, which is decorated with marvelous sculptures of grape vines, birds and other objects. And what imbues it with priceless value, portraits of Christ, his apostles and the Evangelists. There are twelve grape vines rising upward in sets, two of each forming a loop in which is a figure.

The personages are seated in chairs, Christ being central in each, three on one side, two on the other. All are drawn in profile except Christ, of whom is given a front view. Each one of the figures looks toward Christ and raises the right hand in homage. By the side of Christ stands a Lamb, symbolizing the Christian disciple. Above the head of Christ appear the Star of Bethlehem, and the Holy Spirit descending in the form of a dove. Below is an eagle, perched on a basket of loaves. This, it is suggested, is the Roman empire feeding upon Christianity, i.e., the Romans being converted to Christianity. The decoration uppermost is a band of 57 rosettes, common to the most ancient works of art.

The remarkable feature is that each figure is so carefully drawn — and given such a distinct individuality as "to indicate that they were *not types, but actual portraits*." Thus, Peter is easily marked by his bold and enthusiastic expression, by the sword he bears, and by what appear to be keys at his side. John is distinguished by his mystical, sweet and contemplative expression. He "is bent in deep thought." Paul is known by his powerful and refined face, and a mien and dignity to which the other apostles could not aspire. Luke is recognized by his Greek contour and the fillet over his head, denoting him a Greek.

But our chief interest is in the full-faced central figure — our Lord. Dr. Eisen thus describes it. "His face is full of grace and divinely sweet, yet forceful, individualistic and refined. It is beardless." He is clothed in a toga, indicative of his exalted rank.

There are on this sacred relic *two* figures of Christ. That in the upper group, is of the youth-

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# Some Problems of the Modern Home

ALVAH EDWARD KNAPP, D.D.

## The Problem of Ways and Means

Some home problems are common to every age.

The family is an economic unit. It requires a financial basis, and much depends upon a suitable recognition of that fact. It is an old saying that "when poverty comes in at the door, love flies out at the window." Whether this is the rule or not, certain it is that when poverty comes in at the door much happiness and hopefulness fly out at the window. Especially is this true in case the poverty results from carelessness, mismanagement, laziness, or vicious habits. A man seeking help recently said to the writer, "My wife no longer notices when I come in or go out." Why should she?

All kinds of people set up homes. Some are economically unfit from the start. It is bad enough when either husband or wife is incompetent, it is tragic when both are economically inefficient. Nothing but misery awaits the children. This is not a modern problem, but it is far more acute in this industrial age than ever before.

The higher standards of living present many serious difficulties to those who wish to establish home relationships. The eyes of other people cost us a great deal. Many young people think they have to start wedded life with all the home accessories that their parents possess after years of toil and saving. Far better would it be for them were they willing to creep before attempting to walk. No small part of the happiness of home life for ordinary folk consists in saving and planning for the gradual furnishing of their homes. Living beyond the means—"keeping up with Lizzie"—has broken up many homes. The bill-collector at the door is as ruinous to contentment as the proverbial wolf.

Willingness to live simply at first would solve more than one problem. For one thing, it would permit earlier marriages. It is a distinct loss to society when too extravagant standards of living compel young people to pass the bloom and ardor of their youth waiting for the young man to save enough to support his bride "in the style to which she has been accustomed," or in the style fixed by their social equals.

Another phase of this subject is not less vital. Beecher once declared that early marriages are permanent moralities. This—or its antithesis—no observant person can deny. Standards of living that compel young people unduly to defer marriage are responsible for much tainted blood, early deaths and devastated childhood. Thus does the financial problem merge itself into a social and moral problem of the first magnitude.

The writer has spent years in an industrial center where wages for women average higher than the wages for men. Ordinarily, the hindrances in the way of early marriage would be greater than in most places. But here love finds a way. Experience has given young people the courage of their convictions. They marry and

both keep on working. Together they furnish their home and together they work to maintain home and family. They know that it is their only way of gaining the sweet privileges to which love is entitled. They can not change general conditions, but they can keep those conditions from robbing them of life's best. And in the main they are just as happy as their richer neighbors and their children turn out just as well. All honor to these brave and loyal souls!

Fortunately, in these days thrift and common-sense are being preached as never before. Are the ministers leaving this preaching to the bankers and magazine writers? If so, they are missing a golden opportunity to help their young people to happiness and success. Barnum once said that what people wanted was particulars. Is not this true in the present connection? It is necessary to hold up beautiful ideals, but what the people need—and especially young people—is particulars. Why should not the ministers make it a part of their sacred business to impress upon the minds of the young the value and significance for happiness of thrift, saving, preparing for the future? Some of these young people have no one else thoroughly capable of setting them right on these subjects. Why not show them, for example, that for the average young husband a good-sized life insurance policy costs less than the upkeep of an automobile and in an emergency is far more valuable? Luxuries are all right if one can afford them: they are little less than criminal if they rob the home of peace and contentment. Here are living issues for pulpit treatment. Many young people of limited experience but of good intentions will forever cherish the memory of the pastor who showed them the safe passage between their Scylla and Charybdis—who showed them that he cared for their welfare here as well as hereafter.

## The Problem of Basic Principle

A stable and successful home must be built upon the rock of clearly recognized and defined principle. Without this foundation even love may not be an adequate safeguard. It makes all the difference in the world whether or not marriage is regarded as a divinely ordained institution. The primary question is not that of the relation of marriage to the church, interesting and important as the question is in itself. It is clear that marriage is older than the Church or any form of religion that now exists. To the writer it seems equally clear that the church has never been given any Divine authority over wedlock or any exclusive right to perform the marriage ceremony, except as the authority and the right have been conceded by society as a concession to the insistence of the church. Such an exclusive claim on the part of any church is without any discoverable Divine authority, however good the intention of the church in making it. Our contention is that marriage is a Divine institution, ir-



respective of the form or authorization of the marriage ceremony. The marriage of Isaac and Rebekah, without minister, priest, license or ritual, was just as beautiful and sacred as any that was authorized by the State and solemnized by the church in the Christian era. Perhaps we shall find it necessary to make some of these distinctions clear if we are to bring our message of the Divine origin and purpose of marriage home to the large number of people who are turning their backs on the church and seeking marriage at the hands of the civil authorities, or dispensing entirely with such formalities.

However much we may regret this tendency to withdraw the marriage ceremony from the sanction and atmosphere of the church, it is highly important that the truth be made plain that such a withdrawal does not change the relation of marriage itself to the Divine sanction and law. Marriage is, *per se*, a divinely appointed institution—this is the truth that must be hammered into the consciousness of all, if the home is not to suffer from the lack of proper religious safeguards.

Do the men in the ministry believe this? Do the enlightened members of our churches believe it? Are we prepared to prove to the world from the Scriptures or from other satisfactory sources that the life-long union of one man and one woman in the relation that we call marriage is of God, and that for the regulation of that relationship He has given definite laws?

That is a vital question, who can doubt? Is it not one of the most vital and challenging questions of our day? While this is being written a current magazine on the writer's desk flaunts before his eyes this caption, "Are Changing Conventions Menacing the Marriage Institution?" Judge Ben B. Lindsey, of the Domestic Relations Court in Denver, claims that the failure of marriage has made unconventional mating inevitable, quoting an alarming array of statistics in support of his contention. On the other hand, Judge Joseph Sabath, of the Domestic Relations Court in Chicago, insists that the chief trouble with marriage is "that there isn't enough of it." Which, on analysis, may amount to the same thing.

The idea of progressive matrimony is in the air. Unfortunately, the practice of it is all about us here on earth. The old style of polygamy may or may not exist at present in Mormon communities; but it is too evident that progressive polygamy and polyandry exist everywhere in America. It is very much to be feared that many young people, even though trained in the church, enter the marriage relation with the mental reservation that if the outcome is not satisfactory the divorce court will be open and another experiment in marriage will be possible. "If at first you don't succeed, try, try again" is a ghastly idea if lodged in the subconsciousness of bride or groom at the wedding ceremony. Such trial marriages are more frequent than we like to think.

What chance has childhood in such a scheme of things? The proponents of unconventional mating insist that children have a right to be born.

May we not justly insist that children have some other rights after they are born? If marriage is simply a matter of convenience and as lasting as ephemeral fancy, how can the homes of the future become, as we fondly try to believe that American homes are as a rule, the very foundation of a Christian civilization?

Must not the pulpit insist that religious principle is the only safe and stable foundation for the home and family? When husband and wife meet upon this plane, adjusting all their ideas and plans to this principle and looking through to the end of life together, problems are discounted in advance, differences are not allowed to run their course, full responsibility is assumed for the continued care of children, and marriage becomes an assured success because based upon Christian principle rather than upon the whims of "Lust and Lykynge"—to use the language of one of the old Moralities.

Not only that, but true religion hallows all human relationships that center in the home. It brings into the home the unseen but ever-felt presence of God. It creates an atmosphere of purity and honor. It provides for the deepest needs of the human heart. It transforms life and the world in the thought of the children into things of beauty and worth. It brings to bear on the life problems in the home all helpful influences. It affords comfort in times of sorrow, light in the times of perplexity, a sense of security in the midst of adversity. And when deep differences come between husband and wife, at the family altar where hearts are softened and passion subdued, they will "kiss again with tears." The unconventional relationship and the home that it creates will never produce anything as sweet and beautiful as "The Cotter's Saturday Night."

### The Problem of Feminism

We approach this discussion diffidently. A militant feminism is abroad, as we all know. Womanhood seems to be in revolt the world over. And it is about time. In a great part of the world womanhood has for ages been steeped in "immedicable woes." In practically every land woman has been discriminated against. In less favored lands she has shared the lot of "The Man With the Hoe."

"The emptiness of ages in his face,

And on his back the burden of the world."

Truly, it is about time that womanhood revolted, even as her burdened comrade is in revolt, groping in the darkness, fighting more or less blindly for his common human rights. We must expect that many eggs will be broken in making these new omelettes. Many good things will be in jeopardy during the revolutionary—shall we say evolutionary?—process. Womanhood is groping and reaching out for its rights. It is trying to find its sphere.

"They talk about a woman's sphere as though it had a limit;

There's not a place in Earth or Heaven,  
There's not a task to mankind given,

(Continued on page 179)



# A Consideration of Five Sermonizers

REV. S. PAUL WEAVER

Dr. Broadus in his "Preparation and Delivery of the Sermon" states that "a venerable and eminently useful minister once remarked, as he rose from the couch on which he had been resting, 'Well, I must get ready to preach tonight. But I can't preach—I never did preach—O, I never heard anybody preach!'" Preaching may be difficult, but to carefully consider and pass criticism on such eminent ministers as are named above is equally difficult. Daniel O'Connell said, "A good speech is a good thing, but the verdict is the thing." Certainly the effect of the sermon on the hearers is the acid test of all preaching, but the verdict may vary according to the make-up of the hearer.

Every minister is a law unto himself and while these five ministers preach essentially the same gospel they are quite different in their method of presentation of that message. One belongs to the extreme left wing of present day theology while another belongs to the extreme right wing with the others coming in between. Thus we find in them a variety that at once arrests attention.

Dean Brown and Dr. Parkhurst undoubtedly lead in the choosing of striking and interest-arousing themes. "Divine Irrigation," "Celestial Prospects," "Power in Repose," and "The Problem of Perpetual Youth" by Dr. Parkhurst, and "The Right Frontage in Life," "The Broken Plans," and "The Rank and File" by Dean Brown immediately arouse our curiosity. And it must be admitted that they stick well to their subjects and never do they prove disappointing in their treatment of their themes.

Dr. Burrell's themes are also suggestive and interesting. "The Guest Chamber," "The Day of Miracles," "Wasted Yesterdays," "The Ministry of Angels" and "The Bells of Bethlehem" are all telling and inviting subjects. One feels however an acquaintance with these subjects that is not true of the themes used by Dean Brown and Dr. Parkhurst. Such themes as, "The Quest of Life," "Where Do You Live?" "The Man Within the Man" by Dean Brown, or "Saved If You Are Fit to Be Saved," "The Duel Fought Out in the Lord's Grave," and "Constructive Faith," all arouse interest and stimulate thought for they are unusual and are of the character that catch the eye of the church-going crowd that is always seeking that which is new. These men are masters in dressing old truths in new garments.

Dr. Jefferson and Dr. Gordon choose themes which would lead one to think that they preach to audiences of an unusually high intellectual character, and who are not so concerned with catchy themes but with such as are direct and really reveal the thought of the minister. Dr. Gordon chooses such themes as "Man in the Image of God," "The Humanity of God," "Life and Love and Time," "The Untroubled Heart," "Belief and Fear" and "Man the Apostle of God." Dr. Jefferson's themes are still more conservative

as we see in the following themes: "Jesus is King," "The Reconciliation," "How the Old Conception of the Scriptures Differs from the New," "The Deity of Jesus," "The Miracles," "The Immortality of the Soul," and "The Person and Work of the Holy Spirit."

In regard to length of themes Dr. Jefferson seems to prefer long themes running from six to eleven words. Dr. Parkhurst, too, seems to have a preference for long themes running from five to nine words. Most of Dr. Burrell's and Dr. Gordon's themes are three words in length, while Dean Brown's themes average four words. This matter is interesting in view of the fact that the tendency today is toward short and striking themes of not more than three or four words.

That these men are geniuses in their selection of themes is not to be denied. In the majority of cases it seems that the theme is born out of the text and not the text out of or for the theme. This is readily seen in the following cases which are typical and chosen at random. Dr. Parkhurst chooses the theme, "Fidelity to Incomplete Faith" with the text, "And straightway the father of the child cried out and said with tears, 'Lord, I believe.'" Dr. Brown selects the theme, "The Quest of Life," with the text, "Seek ye the kingdom of God and all these things shall be added." Dr. Gordon takes for his theme, "Life and Love and Time," with the text, "And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her." In these examples one readily sees how utterly impossible it would have been to select the theme first and then the text. This only goes to show how these men hold to the Word of God for their inspiration and how the majority of their sermons are textual rather than topical.

Another interesting thing is the opening sentence of each sermon. It is evident that Dr. Parkhurst chooses his first sentence with exceptionally great care. His first sentence is usually an introduction in itself. "Nobody knows," is the opening sentence for the text, "What is man?" How trenchant it is and it holds attention! The opening sentence in his sermon on "The Healing of the Leper" reads thus, "Leprosy is contagious." Again in his sermon on "Living by the Law of a Renewed Heart" he begins by saying, "A man by thinking may clarify his mind: a man by thinking may confuse his mind: it all depends."

Dr. Jefferson, too, appears to give considerable attention to his opening sentences. We hear him say in one case, "We are living in an age of mental confusion," and in another, "Let us think about sin, its forgiveness." Dr. Brown usually links the first sentence with the text as when preaching on Luke 12:31 with the theme, "The Quest of Life" he begins by saying, "The quest of life—it's what all the world's a-seeking." Preaching on "The Right Frontage in Life" with the text from Daniel 6:10 he begins, "Here was a young man



away from home—he was in Babylon. It was not the sort of place he would have chosen for a residence, but he could not help himself.” Such an opening sentence at once arrests the attention of the audience. Nothing but a cyclone could divert the attention of the audience from an introduction like that. In another sermon he begins by saying, “This does not sound like a promising text—it sounds more like a lesson in geography.”

Dr. Gordon's opening sentences are not so striking but nevertheless are interesting. Dr. Burrell always links the first word in some way with the text much as does Dr. Brown.

The outline of the sermon is usually very clear and evident in Dr. Gordon's sermons. The same is true of Dean Brown and Dr. Burrell. With Dr. Jefferson it is more difficult to see the outline and with Dr. Parkhurst it is almost impossible to see it. The sermon should present one great truth to the minds of the hearers and if this is done the minister must present his sermon in such a manner as to hide his outline. He is a great preacher in proportion as he can make all the points of his sermon merge into one outstanding truth—one point the hearer cannot divorce from his mind. In this matter Dr. Parkhurst is exceptionally strong.

Dr. Burrell has especially good conclusions to his sermons. He clinches his sermon with an appeal that holds. He always heads up his sermon in Christ. This is usually the method used by Dean Brown. Dr. Jefferson and Dr. Parkhurst frequently use this method while Dr. Gordon seldom if ever does. Dr. Jefferson makes considerable use of the interrogation in his conclusions and aims rather at an intellectual assent to his proposition than an appeal centering in Christ. His method is more like that of the lawyer.

In the use of illustrations all five men draw heavily from the Scriptures and all seem equally

familiar with nature, history, literature and science. Dr. Gordon is exceptionally rich and deep in the matter of illustration. In a single sermon he draws illustrations from philosophy, art, religion, history, mythology, chemistry, astronomy and other sciences as well as literature. One marvels at his range of knowledge.

It is well to consider the strength of these men. The strength of Dr. Gordon's sermons appears to be in his beautiful and perfect English, the ease of style, the original thought and the wide range of knowledge which he gathers into his sermons. The chief weakness of his sermons might be that for the average audience they are too philosophical and intellectual, but his sermons are certainly of the highest literary quality.

Dr. Parkhurst is oratorical and every sermon has that symmetry and unity which makes it stand out like some newly dedicated temple of worship. He is a master in the use of synonyms. Dr. Burrell is an expository preacher. His sermons are simple in their presentation of truth. They have a winning and interesting manner and style. There appears to be a heart-passion in every sermon.

Dean Brown has earnestness of spirit and warmth of soul. In every sermon he seems to get down to where people are living and his chief aim seems to be to lift them up into higher realms of living. Dr. Jefferson's sermons are chiefly of a nature that would appeal to the business man and to the man who is having an intellectual conflict with matters pertaining to the Christian faith or church. In other words, Dr. Jefferson's sermons find their chief strength in their appeal to the practical man and woman. Thus we see that while these men preach essentially the same gospel they are different in their appeal and the presentation of their message. Each is a master in that field in which he labors.

## Footprints of Thanksgiving

REV. H. E. ZIMMERMAN

The strands of the history of Thanksgiving go back many centuries and start from widely diverse sources. Our Thanksgiving Day seems to combine the idea of the harvest festival, a religious ceremony, and a time of rejoicing and family reunions. In connection with the harvesting of the fruits of the earth the Thanksgiving Festival has been celebrated from the remotest antiquity. That famous Feast of Tabernacles observed by the ancient Hebrews was a harvest festival. The time of its occurrence fell in the autumn, when the chief fruits of the ground, the wheat, the wine, and the oil, were gathered in. During the seven days of the feast the Israelites deserted their houses and lived in huts or booths made of the branches of the palm, olive, and myrtle. The last day was set apart for sacrifices, feasting, and processions. In the evening the city was lighted up by great lamps, and the people carried great boughs of palm to the temple, singing songs and playing on the harp and timbrel.

Thus we find our first footprint of Thanksgiving Day far away in the Holy Land. Another footprint is seen among the Greeks, whose Thalesia or Feast to Demeter, was a thanksgiving for the abundance of the harvest. The Romans celebrated a harvest festival called the Cerealia, taking its name from Ceres, the fabled goddess of the cornfields and gardens.

In merry old England there was the Harvest Home, held at the full of the September moon, and almost equally popular as a festival with Christmas and May Day. Under Queen Elizabeth it was expressly ordered that on Thanksgiving days no servile labor should be performed, and severe penalties were attached to any violation of the order. This same principle was adopted by the New England worthies.

We find a deep footprint in New England. In first autumn the colonists of Plymouth “rejoiced together after they had garnered the fruits of the



birth." Governor Bradford sent out four men to shoot game, who came in heavily laden.

At this celebration, according to tradition, Massasoit and his court of tawny warriors attended and feasted with the whites.

The following year (1622) at the same season, after the abundant harvest was collected, the colonists assembled, and, according to an old chronicle, "solemnized a day of thanksgiving to the Lord."

Still another footprint is found in Dutch New Amsterdam. When Manhattan Island was half wilderness and a palisade ran where Wall Street now stands, the quaint little Dutch village kept a sacred holiday, and the inhabitants were all warned to observe the day by desisting from their usual labors and sports. That still, devout thanksgiving was like a sabbath in New Amsterdam — a sweet relief after the rough, stirring campaigns and midnight raids against the savage red men of the wilderness.

Let us go south to Georgia. In 1732 General James Oglethorpe and a band of English colonists built Savannah at the mouth of the river of the same name. It was a happy and a prosperous colony. Whitefield and the Wesleys visited the settlement and left beneficent seed which destruction threatened in the shape of a Spanish war fleet from St. Augustine. But a storm, such as destroyed that earlier Armada off the coast of England, interposed again, and drove the Spaniards back to the Florida coast. Oglethorpe and his little colony commemorated their providential deliverance by observing a day of praise and thanksgiving.

At last these footprints meet and form one thoroughfare. The irregular and uncertain Thanksgiving custom became a national idea, a special date was selected, and Thanksgiving Day is now regarded as a national holiday in every state of the Union. The last Thursday of November has been agreed upon as Thanksgiving Day, without any special reason therefore. September would be more suitable, as it would mark the close of the harvest season and would also be more conveniently placed between Independence Day and Christmas. But in all probability, it is now firmly fixed in our national calendar.

## A Sword Bathed in Heaven

(Continued from page 152)

a very pleasant young lady who occupied most of her spare time in writing sentimental poems. At that famous table there sat, too, a gentleman who plumed himself on his literary ability, and who patronized or criticized everybody from Homer downwards. Would he — and should he — expose to ridicule and scorn the rather vapid verses of the sentimental young lady? "The question," as Dr. Holmes avers, "is a delicate one. So many foolish persons are rushing into print, that it requires a kind of literary police to hold them back and keep them in order. Where there are mice there must be cats; and where there are rats, we may think it worth our while to keep a terrier who will give them a

shake and let them drop, with all the mischief taken out of them. But the process is a rude and cruel one at best, and it too often breeds a love of destructiveness for its own sake in those who get their living by it. A poor poem or essay does not do much harm, after all; nobody reads it who is like to be seriously hurt by it. But a sharp criticism, with a drop of witty venom in it, stings a young author almost to death, and makes an old one uncomfortable to no purpose." Our genial philosopher turns upon the too-eager critic — the *reprover* and *rebuker* — with a pretty parable.

"Before you write that brilliant critique," he says, "I wish you would try this experiment. Take half a sheet of paper and copy upon it any of Angelina's stanzas — the ones you were going to make fun of, if you will. Now go to your window, if it is a still day, open it, and let the half sheet of paper drop on the outside. How gently it falls through the soft air, always tending downwards, but sliding softly, from side to side, wavering, hesitating, balancing, until it settles as noiselessly as a snow-flake upon the all-receiving bosom of the earth! Just such would have been the fate of poor Angelina's fluttering effort if you had left it to itself. It would have slanted downward into oblivion so sweetly and softly that she would never have known when it reached that harmless consummation."

This is excellent. I know a man who never, under any circumstances, answers his letters. He stacks them up on his desk and lets his poor correspondents wait. "It's no good answering them," he says, philosophically; "they'll answer themselves if you leave them long enough; the people who wrote them will find out all they want to know!" Personally, I have never yet seen my way to adopt my friend's method so far as correspondence is concerned; although it has obvious advantages. But, in this matter of *reproving* and *rebuking*, I have adopted a masterly policy of inactivity very similar to his. I am taking it for granted, until the Doctors of Divinity give me a clear ruling on the matter next week, that Paul's admonition was intended for Timothy and for him alone.

The Church has, I fear, behaved somewhat inconsistently in this matter. *Reprove, rebuke, exhort*, says Paul. Again and again, in the course of her checkered history, the Church has called into being orders of *exhorters*; but who ever heard of an order of *reprovers* or an order of *rebukers*? At college, all ministers are taught to *exhort*, but I cannot recall a single lesson in the art of *reproving* or *rebuking*. And yet, now that I think a second time, I am not so sure. For I remember that it was my privilege to sit for some months at the feet of Principal David Gracey. During those months I never once heard him chide, or scold a companion. He was one of the gentlest and most patient of teachers, always eager to help and wonderfully swift to express appreciation of honest effort, however

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# The Expositor

## Editorial Confidences

### THE COVER PICTURE

President Harding was among the visitors attending a solemn memorial service held at Arlington Cemetery. It was not long before the death of the widely loved and generally respected and esteemed President and though we are often moved to feel that the camera-man, a respecter of neither person nor occasion, is too conspicuous, yet to him are our thanks due, for having made permanent for us the picture we use this month on the *Expositor* cover. The President is seen placing a wreath upon the tomb of America's Unknown Soldier, a fitting tribute to those other sons who gave their lives in the World War. President Harding was a man of tender sympathies and of deeply-rooted Christian convictions and tendencies. Knowing the heart of the man we know his part in the service was one to touch him mightily. Something was once said about a man who would lay down his life for his friend. It still holds and will hold eternally. The Galilean proved his love. Others have met the test, including that unknown hero and the President who bowed in reverence before his tomb as he placed the wreath. Thousands of other like sons met the test and in memory of their sacrifice and what it has meant in the history of the world, November 11th shall be marked and observed so long as time shall be known to us as a nation.

*J.M.D.*

### ALONG THE WAY

Old Sobersides was just a great big, lovable Newfoundland, known by all for blocks around and respected by those who knew him. The years that have passed, since his awkward, clumsy puppyhood, are many, nor have they passed without their generous gift to the beautiful animal, of the esteem of all those who have come to know him.

Was it not Old Sobersides whose head had proved clear enough and whose strength had proved great enough to pull the tiny form of Babe from under the very wheels of the interurban, which flashes past every hour down there at the end of the block? Had it not been this same fellow who had roused the Whitesides that bleak mid-winter night, some years back, that they might get to safety from under the charred beams, hanging threateningly over their sleeping forms? Were not those two fellows he cornered here a month or so back, the very two who for weeks had eluded the entire police force of a big

city, as they plied their nefarious trade? Certainly, this is the same dog, an upstanding and respected member of a happy home community. No wonder, then, that he was loved by all.

A month ago, during the vacation of those fortunate folks with whom he lived, Sobersides resided temporarily with friends on a near-by street. Daily he made his trip to the home he had left, as though it were expected of him that he keep watch over the vacant property.

Returning, one evening, to his vacation home, through the early evening dusk, we saw him ambling up the block in his characteristic sober fashion, for here was one who was concerned about his own business and granted that same privilege to all and sundry. His course would carry him past an alleyway, wherein was wont to disport himself, a nondescript mongrel of uncertain antecedents and certainly of unfortunate personality and disposition, even for a cur. Dirty, snarly, unkempt little tramp cur he was, and how he managed to subsist upon what scraps were thrown to him by the tender-hearted housewives in addition to that meager supply he salvaged from the alley refuse box and can, is more than we can fathom. Suffice to say that being easily satisfied, he did manage to eke out a mere cur's existence and soon came to look upon this particular alley and its occasional tid-bit as being his, to have and to hold. Trespassers beware!

We watched Sobersides, blissfully unaware of the presence of the cur. The cur sat licking the remains of a bone he had picked up in the alley back of Sobersides' home. It had been discarded these many days by the larger dog. There he squatted, looking out occasionally upon the world he had been denied, that same world in which Sobersides loved and was loved in return.

With a snarl from his curled lip, he admitted it looked a bit more inviting, a bit more attractive than his own dirty little alley world. Suddenly he saw the Newfoundland. We could see the hair, mangy and of indescribable color and texture, rise at the back of his head and erect itself the full length of his crooked back. Instantly he forgot the bone. With muscle tense, fangs bared, he challenges the big dog with a growl and snarl.

Sobersides has been walking these streets for years, years before the cur first drew his fouled breath. With a rush the foolish little cur is at him. His teeth fasten in the long, brown, silky hair on the side of the big dog. There he hangs and growls and snarls between his clenched teeth.



Those of us who could see the whole insane performance were not surprised at the cur's demeanor. One expects such tactics from a cur. The thing we were interested in most was in seeing how a noble fellow like Old Sobersides would conduct himself under such a dirty attack. Had we wished to, with one snap of those powerful jaws of his about the skinny middle of the cur, and his snarling days would have been over. It would have served the alley cur right. We were at one on that, yet we would have been sorely disappointed in the big fellow had he so far forgotten his dignity and control as to foul those big, velvety howls of his in that way.

What did he do, you ask? Just what we all would expect him to do. He did just the thing that anyone who knew him to be what he is would bank on his doing. With not so much as a change of gait, or tremble of lip, he kept right on his way. No cur would keep him from doing that thing he intended to do.

For a step or two the surprised cur hung, growling still, to the shaggy side of the Newfoundland, but only for a moment. Then he let go, stood for an amazed moment looking sheepishly after the big fellow, then dropping his bur-snarled tail between his two hind legs, he turned and sneaked back into the comforting shadows and protection of his alley realm.

We watched the splendid figure continue on up the street and turn in up there by that clump of trees. The only thing that was said by any of the group which had been fortunate enough to have seen the little episode was made by one whose gray hair and gentle, generous eye might have given some ground for feeling that he knew whereof he spoke. Turning slowly into the house, for supper had been called, he said, thoughtfully, "Say, aren't some folks just like that little cur?"

*JmR.*

### OBEDIENCE

Obedience includes knowing, willing, doing. It should be intelligent and it should be happy. The Bible makes love and obedience practically identical. Jesus said, "If ye love me, ye will keep my commandments." Love keeps. To obey is the very essence of religion. When God speaks to the material world it always obeys. He spoke to the sea and the waves were calmed. He spoke to the fig tree and it immediately withered away. He spoke to the demon of the deep and the devil fled. He spoke to the grave and the grave gave back its dead. But when he speaks to men they are often out of harmony with God and will not obey. It is just at this point, therefore, that God comes with his call that we should give him our hearts, which means that we should obey him with swiftness and joyfulness.

Jesus was subject to the law of God, and rendered a perfect obedience. The Scriptures assure us that he took upon him the form of a servant and really became one. He was subject to the law of God. "He was made under the law," the judicial or civil law of the Jews, the ceremonial law, the moral law. He was made under the law of nature. He was in a state of active subjection

to his parents. He fulfilled the commandments of his Father as given in the first and second tables of the law. His obedience was voluntary, assumed out of love and grace; complete, in every law great and small, not omitting a single point; his obedience was satisfying, well-pleasing and acceptable in the sight of God. Seeing the obedience which Christ gave the Father helps us to realize the necessity and character of the obedience which we should render.

It is good to obey from a sense of duty, but better to obey from a heart that loves. The soldier that loves and trusts his superior officer will do more and go farther and be happier than the one that obeys like a mere machine.

We must have the spirit of obedience rather than slavish worship of the letter of the law. An Oriental king, going to visit his far dominions, sent a steward with large sums of money to make preparations for the arrival of the royal party. When the steward reached the city, he found it in the grip of the plague. He spent the king's money, not on making preparations for festivity, but on feeding the hungry, securing doctors, alleviating miseries. He did what the king himself would have done, although he did not obey the literal command. So should we seek the spirit of Christ that we may know and do his will.

## Preachers and Preaching

### THE CHALLENGE OF PREACHING

Rev. Eldridge B. Hatcher

Principal T. R. O'Mara, as he entered the pulpit of one of the prominent churches in London noticed, just under the lectern, coming between the upturned faces of the people and where he stood, a little brass plate engraven with these words, "Sir, I would see Jesus." Inasmuch as so many motives are appealing to the preacher as he enters the pulpit and so many influences are tending to give him not the highest objective in his preaching, it would be a benefit indeed if always some heavenly messenger would whisper in his ear at the beginning, "Give them the picture of Jesus."

Many years ago, as I listened to that great preacher, D. L. Moody, my one absorbing thought would be, "What a glorious Saviour Mr. Moody has!"

\* \* \*

"How did you like Mr. Spurgeon?" asked one of a friend who had just returned from hearing the famous preacher.

The reply was, "I forgot to investigate Mr. Spurgeon; my attention was drawn closely to the Saviour whom he was preaching."

If any preacher has ever discovered an easy way of keeping himself out of sight and keeping Christ ever at the center of his preaching, I have never heard of it. And yet that is the challenge ever confronting him.

\* \* \*

The Methodist Recorder reported that John Newton once preached under very discouraging circumstances to a mere handful of hearers. "But among the number," said the Recorder, "was Scott, the Commentator, and the sermon turned



his thoughts towards the truth, and all the Christian influence of Scott's Commentaries may be traced to that sermon. That restricted service, which seemed almost like a waste of time, may have done more service than any other sermon of Newton's life."

Yonder in the little English church was the young man, Charles Spurgeon. How useless seemed the time spent that morning by the plain preacher, but his sermon started a note in the heart of that young hearer that went around the world and that swelled into an oratorio whose notes are heard in every nation. Surely a thunderbolt should startle every preacher, as he steps upon the pulpit, with the reminder, "You dream not of who may be listening to you nor of the infinite possibilities involved."

\* \* \*

A speaker at the Keswick Conference declared that when he spoke in Victoria Park a man reminded him that three thousand men were converted under Peter's great sermon, and asked, "Why are there not three thousand men converted when you preach?" The speaker declared that it was because Peter, in preaching, was filled with the Holy Spirit and was surrounded by Christians who were also filled with the Holy Spirit.

It is, indeed, a gigantic task that the pastor faces. He must not only prepare himself and his sermon for the preaching service, but he must prepare his church. His members must not only expect that the pastor will make proper preparation, but they must prepare themselves to create the spiritual atmosphere in which the sermon is to be delivered.

Mr. Spurgeon used to say that a man couldn't help preaching who had such a church as he had. "My church," he said, "lifts me up in the arms of their prayer to the very throne of grace. I come into the church and find it bathed in the spirit of prayer. The members are expecting God to answer their prayers through my preaching, and the answer always comes." Mr. Spurgeon, however, had much to do with the temper and attitude of his church. He encouraged them in their prayerful attitude, and showed them that he expected it. They saw that he was depending on it, and, hence, he kindled in his church the very flames whose light and warmth made it so easy for him to preach.

Dr. Fred Agar, that surgical expert in dealing with troubled churches, was invited to visit a church, and in the Deacons' Meeting it was announced that the pastor must go. Dr. Agar elicited from them the information that during the past months the amount of praying for the pastor on their part had been very near to the zero point. They agreed to Dr. Agar's suggestion that they postpone action in the matter of the pastor for a month, during which time they would each daily pray for the pastor.

The next meeting was never called.

Two years later Dr. Agar stated that the pastor was still leading that church and had had two of the most prosperous years of his life. Truly the

church and congregation play a startling part in the preaching of the pastor's sermons and of his entire pastoral work.

\* \* \*

"Do you know Charlie Smith out there?" asked a man in the smoking car of a gentleman who had remarked that he was from Wichita.

"Know him! I should say I do. We have slept in adjoining pews in the church for the last twenty years." Suppose a preacher discovered the activities of the brains of his hearers during the Sunday service. How many people, with their eyes upon the preacher, have their thoughts, at the same time, careering up and down the earth! It is to those that the preacher must preach. He must catch the attention, and he must hold it; otherwise, why wear out the pulpit carpet and bang the pulpit stand?

Said Beecher to his church janitor, "If you ever, while I am preaching, see a person in the congregation asleep, come straight to the pulpit and wake up the preacher."

Some preachers slip glibly into their opening sermon sentences. Do they know that of the congregation before them each brain is loaded with burdens lugged into the sanctuary, or buzzing with bees which have flown in from home and business cares? Mighty is the task, therefore, of the preacher who would set the minds of his congregation free from such impedimenta and catch their attention at the start.

I heard Dr. John A. Broadus, that great magician of the platform, say that once he was to speak to a throng in a long hall where it would naturally be difficult to gain attention. He spied sitting in an open window at the far end of the hall, a boy looking out of the window. "If I can catch him, I will have the rest of the crowd," said the Doctor. And so, as he walked to the edge of the platform, he said, "I wonder if there is a boy here named Jack?" But the boy's head did not turn. The speaker repeated his sentence putting strong emphasis on the word Jack. He made it crack like a whip, and the boy looked around to see what was happening yonder on the platform. He was caught and held to the end of the speech, and everything between the boy and the speaker was held likewise.

\* \* \*

One Saturday a preacher was invited to speak to the prisoners in a penitentiary the next day. On that Saturday evening, when talking with the warden, he noticed that two chairs in the audience room were draped in black, and upon inquiring regarding it, the warden said, "Those two chairs are draped for death. Your sermon will be the last that they will ever hear." The person writing about the incident in a magazine added, "You can realize that Browning and Emerson figured very little in the sermon that was delivered on that occasion. There are chairs in most audiences invisibly draped for death."

I wonder what would happen if every preacher, just before ascending the pulpit, should walk through the congregation and be permitted to discover the condition of the people before him?



Possibly he would be unnerved. He might stand agast. He might enter the pulpit with nerves a-tingle, with horror, or anguish, in his face and with his heart crying to God for help in his message. Would any trite and flippant words escape his lips? Would self-display intrude into his message?

One day, after dismissing my Bible Class, one of the girl students remained and told me a spiritual burden that her heart had been carrying. It startled me. It rebuked me. She had sat in the class month by month, and it had never occurred to me that she might know anything about a care or a burden. Oh! the tumultuous billows that are ever surging under cover in the hearts of every congregation that gathers before the preacher!

## A Sword Bathed in Heaven

(Continued from page 161)

imperfect the result. Very occasionally, however, he became convinced that a man was doing something less than his best. When this happened, he would lift his eyes from the text-book, look over his glasses at the culprit in a pained, surprised, remonstrating kind of way, and then call on another student to take up the thread that had been dropped. That was all. But I have heard men say that they have tossed upon their beds half the night under the torture of that glance from Gracey. I have sometimes thought that, if he had been spared to us, I might have learned from him to *reprove* and to *rebuke* as well as to *exhort*; but he was *not* spared. In the early days of my college course, he went down to his grave amidst the tears of all his students.

I cannot conceal from myself the possibility that, at the café next week, the worst may happen. My Doctors of Divinity may deny me the assurance that I covet. They may tell me, on the contrary, that it is the duty of every man at times to *reprove* and *rebuke* as well as to *exhort*.

"After careful consideration," they may say, "we are of opinion that, like the phrase, *Preach the word*, the companion phrase, *Reprove, rebuke, exhort*, is of *universal* rather than *personal* application. It is *not* to be understood as a private admonition addressed by Paul to Timothy and intended for his ears alone!"

In that case, I shall be at my wit's end. I am getting too old to learn, and I fear that I shall never now do this delicate work at all skilfully. I must hasten to the feet of some of my most trusted masters and teachers. Mr. Wesley, for example. I was reading the other day that, after preaching on a certain village green, Mr. Wesley was invited by a wealthy Methodist to take luncheon at his beautiful home. Several other preachers, workers, and leading residents were present. One of the preachers happened to sit next to the daughter of the host, a girl who was noted for her extraordinary beauty and charm. He noticed that, on the young lady's

hand, she wore a number of rings — perhaps too many. Catching Mr. Wesley's eye, he seized the soft hand, held it up, and asked: "What do you think of *this*, sir, for a Methodist's hand?" The girl turned crimson. For Mr. Wesley, with his known aversion to finery, the question was a peculiarly awkward one. "But," says the record, "the aged evangelist showed a tact which Chesterfield might have envied. He looked up with a quiet, benevolent smile, and simply said, 'The *hand* is very beautiful.' The blushing beauty had expected something far different from a reproof wrapped up with such felicity in a compliment. She had the good sense to say nothing; but when a few hours later she appeared in Wesley's presence, the beautiful hand was stripped of every ornament except what nature had given." The incident somehow reminds me of One at whose feet Mr. Wesley must certainly have sat, One who, when burning words of *reproof* and *rebuke* were expected from him, stooped in silence and wrote upon the ground: "*And, being convicted by their own conscience, they went out one by one, and Jesus was left alone, and the woman standing in the midst.*" One of the old Hebrew prophets speaks of *the sword that is bathed in heaven*: what does he mean? (Isa. 34:55). As I reflect on David Gracey and John Wesley, I catch myself wondering whether Isaiah refers to the power, that such choice spirits possess, of *reproving* and *rebuking* in the very spirit of Jesus. For unless that sharp, sharp sword is bathed in heaven, it is best left in its scabbard for good and all.

## Portrait of Christ

(Continued from page 156)

ful Christ, at the age of twelve, holding a scroll of the law in his hand. This is not a portrait, but apparently is designed as the holy youth prophetically announcing his mission to the four evangelists. He, like the seated Christ, is clothed in the toga — the ancient mantle of robe.

An interesting discovery has just been made by a British archaeological expedition, in the ruins of a Christian Church at Jerash, about 55 miles from Jerusalem. It is that of a sculptured head with a sorrowing, spiritual, sympathetic expression, which is thought to have been a conception of Christ executed by a sculptor of the fourth or fifth century. This indeed may be. But, as it is of late date and not designed for an actual portrait, and indicates an effort to imitate the pagan sculptures of Zeus and the Grecian and Roman deities, it is of course, not to be named by the side of this marvelous chalice of Antioch.

The prime importance of this consists in the strong probability that it is contemporaneous with Christ himself, and that it was made by an artist who may have seen, and studied the features of our blessed Lord.

Recent archaeological discoveries shed new light upon the Bible, confirming its historicity and discrediting the skeptical hypotheses of the higher critics.



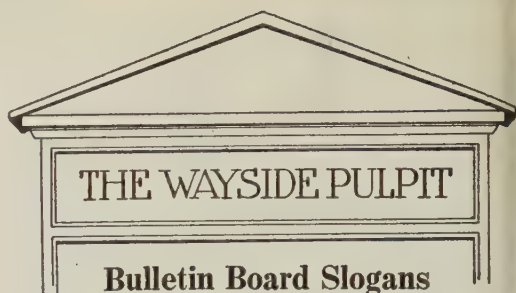
The creation, as related in Genesis, by successive steps; man formed of the earth and emerging as a primitive creature erect; the ancient legends of a flood, all emanating from the Hebrew narrative; the building of the tower of Babel, whose gigantic ruins have been unearthed by excavators from the University of Pennsylvania; the dispersion and confusion of tongues; the cave of Machpelah, in which Abraham buried his dead; the oppression of the Israelites, compelled by the Egyptians to make bricks without straw, as shown by walls constructed of Nile mud; the identity of the "Garden tomb," in which our Lord's body was laid until the Resurrection; all these and other Scriptural accounts have been verified. Thus has the spade vindicated the integrity of the Bible.

But no discovery equals in import this of a *portrait of Christ*. The conclusion as to its genuineness, and that it was made by an artistic genius, who either had seen the Lord himself, or had a vivid description from his most intimate disciples, is most forcibly maintained by the eminent specialist who has devoted years to a searching scrutiny of it, and in this conviction he is supported by distinguished archaeologists of the Universities of Cambridge, England, and of Vienna, Austria.

This exquisitely carved portrait, with "the singularly gracious expression that has lingered through the centuries on the graven face of Christ as Saviour," will no doubt be soon given to the view of the Christian public. John, in his golden Gospel, expresses his rapturous joy over the rare privilege of believers of that era when "the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." And if it was a blessed favor thus to look upon that face, and to sit, like Mary, at the feet of Him, to whom "every knee shall bow, and every tongue confess that he is Lord, to the glory of God the Father," how thankful should each Christian disciple be, if he could see more deeply into the spirit of Christ by beholding his visible likeness!

On this account that great spiritual reformer and semi-inspired personality, Luther, like St. Francis, ever cherished visible representations of our blessed Lord, and when reproached for this by some radical reformers, made what the great theologian, Dörner, calls this "fine answer:" "The Gospel charges me ever to carry in my heart the scene of Christ and him crucified; and if it be my rightful duty to carry his suffering figure in my heart, how can it be other than helpful to carry it in my eye, since the heart is of more importance than the eye."

Let us hope then, that this mystery has at last found a solution, and that we may actually behold the features of the incarnate Son of God, to the inexpressible joy of our hearts, to the strengthening of our spiritual lives, and to the quickening and inspiration of the Church in her onward campaign for the conversion of the whole world to the triumphant banner of the Cross.



If you are not kind, you are the wrong kind.

The first qualification for admission to the Getmore Club is membership in good standing in the Worthmore Club.

The fellow who goes about looking for something soft usually lands in hard luck.

Capitalism at its worst—big "I" and little "u."

Nobody knows the age of the human race but most of us agree that it is old enough to know better.

Youth and beauty go; character endures to the end.

The success of a man depends less on his talents than on his character.

Knowledge is good; using it wisely is better.

The driver is often the most dangerous part of an automobile.

The loving are the useful.

Our business is not judging but living.

Crooked lives cannot walk the narrow way.

That man is good is a sign that God is better.

The broadest life may be lived in the narrow way.

The feeblest knock may open heaven's doors.

God's bounty passes man's belief.

Some people are concerned more about deals than ideals.

To bring your child to the church is to insure your family against paganism for a generation.

It is no harder to do one's best work on an empty stomach than to maintain one's character at its best on an empty pew.

Conservative business men will bear in mind on Sunday morning that a vacant pew earns no dividends.

To make a place in one's life for worship is to add the timbre of grandeur to one's soul.

The Lord's Day is located somewhere between the Jewish Sabbath adopted by the Puritans and the pagan week-end affected by many today.

The man who has not been to church for thirty years is likely to tell you that the teaching of the pulpit is a generation behind the times.

Don't mind if the preacher in your parish is not gifted: you can bring a large torch to a very small taper and carry away a great blaze.

Our Sundays constitute a system of locks to lift us week by week to higher levels.

When you are absent from church your pastor sees a devil in your vacant pew leering triumphantly at him.

The best compliment you can pay the sermon is to bring a friend to hear the next one.



## Methods of Church Work

### ADAPTATION AND SUCCESS

One man plays the piano and produces exquisite harmony; another plays and we are pained with discord. Yet, who blames the instrument? So it is with life; so it is with the many plans and ideas worked out by hundreds of ministers, and printed in these columns for the use of *Expositor* leaders. Had the second player adapted his method to the rules for playing the piano, and played when the spirit was upon him, he, too, could have produced harmony and delighted his hearers. Ideas worked out and found successful by one minister in a given church may be made to work with equal success in another field, with little adaptation to the particular goal in mind. Determine what your goal is, select all the ideas and plans other ministers have used to arouse interest, and use those that will aid you in reaching the desired goal. Outline your plans well, so there will be no hitch, and select members of your congregation to carry them out under your supervision. It is human to give time and loyalty where one is needed. Let us give our people work to do, and make them feel they are needed in the great program of God for his Church. When your plan is a success, you will know your assistants have played according to the *rules*.

### ACTIVITIES FOR NOVEMBER

November gives opportunity for varied programs in addition to the regular work connected with a progressive church program. There are two National Holidays, Armistice Day, November 11, and Thanksgiving Day, November 25.

Programs and church bulletins from all over the country show the observance of other days working out the program adopted by the churches. Here is a list of activities included in November programs:

- Reformation Day, October 31.
- Hallowe'en, October 31.
- Election Day, November 2.
- Armistice Day, November 11.
- Thanksgiving Day, November 25.
- Father and Son Week.
- Boy and Girl Scout Week.
- Guest Nights.
- Mission Study.
- Every Member Canvass.
- General.
- Changing Pastorates.
- Harvest Home.

### REFORMATION DAY, OCTOBER 31

Observance of this day is in memory of the religious and political revolution of the 16th cen-

tury against the doctrines, rites, and practices of the medieval church. Various national and territorial churches, known as Protestant Churches, grew out of this movement. The *Britannica* says: "Outwardly the Reformation would seem to have begun on the 10th of December, 1520, when a professor in the university of Wittenburg invited all the friends of evangelical truth among his students to assemble outside the wall at the ninth hour to witness a pious spectacle, the burning of the 'godless book of the papal decrees.' He committed to the flames the whole body of the canon law, together with an edict of the head of the Church which had recently been issued against his teachings. In this manner Martin Luther, with hearty sympathy of his countrymen, publicly proclaimed and illustrated his revolt against the medieval church." But the real beginning of the Reformation was on that last day of October when Martin Luther nailed his 95 theses on the door of the castle church. Great bodies of Protestantism look back to this date in history and proclaim it as epochal and worthy of commemoration. Many church calendars feature a Communion Sunday as a part of this day's celebration.

### HALLOWE'EN, OCTOBER 31

Many churches open the doors of the Sunday School rooms, gymnasium, or parish house for a frolic on this evening. Young people in the parish are supposed to be at play on this day, but many of the programs report "everybody came dressed up and had a good time." Offering a chance for an evening of real fun to the members of the church is important, and keeping many out of mischief, which was the old idea of Hallowe'en, is equally important. The social committee of the church can render real help to the community and the city government by planning an attractive program for this evening. There are countless innovations and novelties on sale in drug stores, 5c and 10c stores, and department stores, to aid in making costumes, and decorating the rooms for the party. Of course, it is necessary to plan for some refreshments, and as much of a local talent program as your group will be able to provide. Have the Sunday School Orchestra there, and enlist the good will and talent of every boy and girl you can select from your group. The mothers and fathers will enter into the spirit of the fun along with the children.

### ELECTION DAY, NOVEMBER 2

The schools may not be in session on Election Day, which offers an excellent opportunity for a citizenship party for old and young in the social rooms



of the church. Enlist the teachers of the public schools to help in planning a program for this day. In one community, all the churches joined forces and planned a program to be given in the high school auditorium. The school or Sunday School orchestras, or the town band can help to work up enthusiasm. A well informed person should be appointed to talk on the method of electing public officials in this country. Sample ballots should be distributed and explained. There will be people present who have voted during the day, but it is safe to assume that many of them did not understand the ballot and will be glad to have some information about it.

Offset the serious side of the program by having a "mock election," placing the name of some local men or women on the ballot in place of the names given. When the ballots are completed, have them gathered, counted and the result of the election announced. There will be a great deal of interest shown in the outcome of the election; the announcement of "Mr. Sam Jones, Judge of Probate Court," or of a well-known woman for a position of political power, will cause much merriment. The orchestra should play patriotic airs, and the audience induced to sing. A prize may be offered for the man or woman who can accompany the music the longest without the aid of a songbook. This will give someone an opportunity to call attention to the need of teaching the words of our national patriotic songs to children and young people.

An influential citizen should be asked to give a short talk on the privileges of American citizenship.

A flag drill by one of the Sunday School classes will add much to the program.

### ARMISTICE DAY, NOVEMBER 11

This day we commemorate the declaration of peace in 1918 after the great war. A terrible peace after a terrible war, especially for those who had lost their loved ones or received them back again in maimed condition, both body and soul. The national reaction was instantaneous, and even today is at the root of some of the problems confronting the Christian community. What is our attitude toward the part we enacted in bringing the war to a close? What is our attitude toward the much-talked-of "World Peace?" What is our attitude toward the stories coming to us through the press and individuals about the abuse of American citizens and American motives and integrity by the citizens of nations whose burdens we helped to carry? Here is matter for sober thought! What was the motive of the everyday American citizen who rallied to the colors; the fathers and mothers who gave their sons; the men, women, girls and boys who bought Liberty Bonds and gave to the Red Cross; the mothers and sisters who sewed and knitted through the long hours of the day and evening? You were one of them, so was I, and much close retrospection fails to reveal any of the sinister motives which are now laid at the door of America. However, it is well for us to know the truth. American Public Opinion is re-

ceiving much needed education through this phase of World activity, and *informed American Public Opinion* may be trusted to turn the scales correctly when the question of World League of Nations or other World pacts are before us for consideration in the future.

### ANOTHER ARMISTICE DAY

Eight years have passed on November 11, since the terrible World War came to an official close. Have we learned anything in those eight years? Have we built on the knowledge that came to us through the long, dark hours of the great struggle, when we discovered that evil cannot be overcome by evil? Have we taken any steps towards averting another war, more terrible than the last one?

There is, indeed, a good deal of talk about world peace. It has been discussed from many a pulpit. Pledges have been made by individuals, societies, and whole church bodies. Declaration as to the crime and folly of war have been formulated and published far and wide. But what tangible results have we to show for all this?

Mankind at heart is sick of war, tired of continuous strife. There is a deep-seated yearning for that state of brotherhood, when nation shall no longer rise up against nation and when the blood of brothers shall no longer stain the earth in its crimson flow.

But peace on earth will not come through our yearning for it. We must rise up in the strength of God and act.

More or less drastically worded peace resolutions cannot stop war in a hundred thousand years.

The only way in which we can remake society is by remaking a large enough number of individuals who will work as the leaven until their influence is strong enough to carry the day. Let us labor patiently until we have won a hundred million people away from selfish pride and love of gain to an unselfish concern for others, and after such a start, it will be comparatively easy to sway the rest of the world by a sheer power of right thinking.

World peace is not impossible, any more than the abolition of slavery was impossible, any more than the spread of the Gospel is impossible. It will not come overnight, of course, because God does not force his Kingdom of love upon us but rather permits us to work out our salvation with fear and trembling. Haltingly, gropingly, often erringly, we push onward. Though we may stumble and fall occasionally, and though our courage may sink very low at time, we must yet push onward, ever onward, and by His grace we shall at last emerge from darkness into light.

—*New Eden Bulletin.*

### ARMISTICE SERVICE

This service may be of absorbing interest. The various national anthems will be sung, a minute's silence, with the illuminated cross visible, the reading of Kipling's *Recessional* by the people (the poem beautifully printed, with an American flag, presented to every one attending the service) followed by "Christ or Caesar?" ought to make a



The first attempt at holding a Father and Son Banquet proved so successful last year that our Brotherhood decided to make it an annual affair. Committees have been at work for sometime and every thing connected with the banquet this year is being ably cared for. It will take place on the regular Brotherhood night. Supper will be served at 6:30 p.m. enabling any who have previous engagements to attend the banquet and yet keep their appointments. Our orchestra is scheduled to make its first appearance and will



accompany much of the singing. An excellent male quartette will entertain with a collection of numbers. The principal speaker of the evening is intimately connected with the boys of the Y.M.C.A. Every man, young man and boy over 12 years of age should be present. If you were sorry that you missed last year's banquet, arrange to be present at this one. Everybody *boost*, and bring someone along. Remember, Thursday, at 6:30 p.m.—*St. Marcus Messenger*.

### TO EVERY FATHER

What sort of an example are you setting your boy—your neighbor's boy? Would you want him to do all the things you do, think all the thoughts that cross the screen of your life?

If you tie that youngster to the church and to the church school, you will be doing him a lasting kindness—and helping the community and the nation as well. You can do that best by taking him with you to church.

Show him that the only safe way of life is to follow the teachings of the Bible. *Start now—and keep it up.*

Don't know how to help your boy in this way? Learn to do by *doing*. You can't afford to delay for he is rapidly growing up.—*Rev. A. K. Walborn, Spokane, Wash.*

### FATHER AND SON SERVICE

Methodist Church  
Watertown, S. D.  
Sunday Evening, 7:30  
*Program*

Music by Junior Band.

Hymn.

Prayer.

Anthem.

Responsive Lesson.

A Lad's Question: "Does a Strong Body Pay?"

A Lad's Question: "What is an Education Worth?"

Offertory: "Abide With Me."

Solo: "Massa of the Sheep Fold."

A Lad's Question: "What Am I Going to Do?"

A Lad's Question: "Is Religion Necessary?"

Hymn.

Benediction.

The Father and Son Banquet will be held Tuesday evening,

A mighty fine time is being planned.

### HYMN TO FATHER

We have thanked Thee for our mothers,

And we thank Thee still again;

Now for fathers and for brothers—

Lord, we thank Thee for good men.

For our father who begot us

And who paths of patience trod,

And whose righteous manhood taught us

Of the fatherhood of God.

Bless our brothers and our neighbors

In their task of hand and brain;

Strengthen all men for their labors,

Help them bear the load and strain.

Save the manhood of our nation,

Guide us with Thy staff and rod;

Make each coming generation

Know the fatherhood of God.

For our sisters and our mothers

Often we've prayed and prayed again;

Now for fathers and for brothers,

Father, hear our prayers for men.

—*William E. Barton.*

*This week is being observed as "father and son" week. In connection with this, the following bit of advice to fathers is well worth putting into practice.*

"Be more than a dad,

Be a chum to the lad;

Be a part of his life

Every hour of the day;

Find time to talk with him,

Take time to walk with him,

Share in his troubles

And share his play;

Take him to places,

To ball games and races;

Teach him the things

That you want him to know,

Don't live apart from him,

Don't keep your heart from him,

Be his best comrade,

He's needing you so."

—*Bulletin Presbyterian Church, Miami, Fla.*

### FATHER AND SON BANQUET

Last year our men carried out a very successful Father and Son banquet. The 39'ERS are planning for a like event on Thursday. Chief of Police Cavender of Des Moines will be the speaker. He was secretary to the chiefs of police in Des Moines for over 20 years and for the past two years has been Chief of the Police force. He has been an active member of the Park Avenue church of Christ and teaches the men's Bible class at that church. His life has been above reproach in both public and private life and his coming to us will be an inspiration.

Only a bad, stormy night prevented us having an overflow crowd last year and this year we have good weather ordered ahead. The tickets will be one dollar each and will be good for a man and boy, or two to each ticket at fifty cents each. If you have no boy, one can be arranged for.

—*Guthrie County Church, Guthrie Center, Iowa.*

### NEXT THURSDAY EVENING

is Father and Son Night at church. It will be a night for all boys and their dads. The speakers that night are *men* in the fullest sense of the word and will be an inspiration to everyone. Let all boys without a dad adopt a dad for the evening. Let all men without sons adopt a son. Everyone out. Excellent entertainment, good eats and a jolly good time. We will look for you.

**Ticket**

(one side)

GETHSEMANE LUTHERAN  
BROTHERHOOD

*invites you*



**FATHER AND SON NIGHT**  
 Good Speakers      Good Music      Refreshments  
 An evening of True Christian Fellowship  
 Each Father Bring A Son  
 Each Son Bring A Father  
 If You Have Neither, Adopt One  
 A Warm Welcome Awaits You, So Come

(reverse of ticket)  
**GETHESEMANE LUTHERAN**  
**BROTHERHOOD**  
**FATHER AND SON NIGHT**  
 This card is your introduction. Sign it and present at the door.

Name -----  
 Name of Guest -----  
 Address -----

**BOY AND GIRL SCOUTS**  
 A booklet called, Scouting under Protestant leadership, is published by the Scout headquarters. It is made up by the Advisory Committee on Relations among Protestant Churches, and may be of help to ministers who are carrying on such activities. Some of our readers say, "If we do not organize the Scout group, someone outside the church will, and draw our boys and girls away from us." Why should not the church do the way in all rightful and healthgiving programs? Some of our churches are very active in this work.

**WITH OUR BOY SCOUTS**  
 On Saturday the Boy Scouts of troop 219 of St. Marcus Church enjoyed a pleasant hike to Wolf Cave. Sunday Troop 219 was on Police duty, directing traffic at the Dedication Ceremonies at Eden Seminary. Later the Boy Scouts of St. Louis will give a Merit Badge demonstration at the Armory. Our boys of Troop 219 have been chosen to demonstrate "Cement Craft." Come out and see the boys in action. Troop 219 meets every Wednesday at 7:15 p.m. Any boy 12 years old is eligible to join the Boy Scouts. If you have a boy or know of anyone interested, please send them.—*St. Marcus Messenger.*

**GIRL SCOUT BIRTHDAY WEEK**  
 The Girl Scout organization in the White Temple is one year old this week. A special service has been arranged with the members as guests. Monday, Tuesday, and Wednesday, the Girl Scouts will perform some special act benefiting Home, School, and Community, respectively. Thursday evening, they will have a Hallowe'en party, and on Friday they will demonstrate to their audience of parents, friends, and others interested in the movement some of the things they have accomplished during the year. A remarkable piece of work for the girls from 10 to 16 has been the organization of the Girl Scouts in this church. During the year the average attendance has been thirty. The original Pinecone Troop,

which took care of all the ages, has been divided into three troops, with a captain and a certain age limit belonging to each.—*First M. E. Church Miami, Fla.*

### MISSION GROUP

The Golden Jubilee Praise Service of the Woman's Missionary Society was a very inspiring meeting. Mrs. Jenks was in charge of the decorations. The gold decorations, with carrot candlesticks, pumpkins filled with vegetables, fruits and nuts, and the nut cups with three kernels of corn signifying the amount of rations at one meal during the starving period before the harvest time of the first Thanksgiving, made an attractive setting. Mrs. Harry Barr gave an interesting paper on the "Mountaineers." Mrs. Percy Manning gave interesting current events on "Siam." Mrs. Repass was in charge of the music. Mrs. Harry Northey is still receiving Praise Offering from those who were unable to attend.—*Westminster Herald, Waterloo, Iowa.*

### CZECHO-SLOVAKIAN PROGRAM

A Missionary Program will be given by the Home Society, Wednesday. Devotions: "The Twenty-Third Psalm In the Indian Sign Language" will be presented by Mrs. Warner's Group.

The Hilliard Road Club of Czecho-Slovakian women will take charge of the program and be assisted by Mr. Strahle who will talk on "The Foreign Language Press." Miss Mildred Klika will sing some Slovak Folk Songs. Mrs. Kaschondack from Czecho-Slovakia will also be present and talk to us on the "Life of her People."

"Go ye therefore into all the world and preach the gospel" . . . "Beginning at Jerusalem."—*Lakewood Tidings, Lakewood, Ohio.*

### A SAMPLE MISSIONARY TOUR IN AFRICA

The Nana Kru Mission of the Methodist Episcopal Board in Liberia, West Africa, has made a vigorous reply in action to the notification from the home board of a necessary reduction in the year's budget calling for retrenchment on the field.

Instead of retrenching, the Kru Mission launched an aggressive advance and called upon the native churches to stand back of it. The result is that the work has been carried forward beyond all previous records.

Here is an itemized record of one preaching tour of eighteen days in the interior:

1. Settled a big woman palavar in Dewh.
2. Got back for training in a Christian school a Christian man's child who was held by heathen people.
3. Settled a serious witch palavar in Nureh.
4. Arranged for building six dwellings for preachers.
5. Raised \$1,200 in gifts and pledges for new church buildings.
6. Baptized 200.
7. Created a hunger for schools so that many towns pledged money for school supplies.
8. Administered the Lord's Supper to 700.
9. Preached the word of life to thousands.



## CHURCH GUESTS

One of our readers invited all of the aged members of his congregation to a specially planned evening service. An "Old Time Songs and Hymns" group made up a part of the program. The guests of honor were seated in front sections reserved for them, and the young people's organizations provided a flower for each guest. A young man presented a flower to each aged woman guest, and a young woman presented a flower to each aged man. The whole service was planned to keep "out of mind" the idea of advanced age being a useless state. Rather was it planned to bring out the need of the counsel and presence of aged loved ones to help us in our struggles for happiness.

Another reader invited as Special Guests all the young married couples of his congregation, and provided a part in the program of service for them.

## STUDENT NIGHT

Sunday evening service is *Lombard Night*. The Lombard Male Quartet will furnish special music. President Tilden will speak briefly and other members of the faculty and students will take part in the service. Mr. Carman will preach on the subject, "Blind Alleys." Let's make this a real college night and fill the house. Doors will be open at 7 o'clock; Mr. Simpson will give a fifteen minutes organ prelude, beginning at 7:15, and the service proper will start at 7:30. Seats reserved for Lombard folks, so come early to get your seats and enjoy the music.

\* \* \*

The Baptist students of Lombard will be entertained at Sunday evening lunch at the home of Mr. and Mrs. Carman, 226 S. Prairie St., at six o'clock.

A history of Lombard College was printed on the last page of the church bulletin.—*First Baptist Church, Galesburg, Ill.*

## GUEST NIGHT

NEXT SUNDAY EVENING 7:30

Every loyal Baptist is asked to bring a guest. If you are really in earnest about the success of our church **now is your chance** to show it. Mr. Carman is to preach on "The Religion of Edgar A. Guest," the most human man in America. A social hour follows the service.

## BRING YOUR GUEST



A houseful responded to this invitation on Sunday.

—*First Baptist Church, Galesburg, Ill.*

## A SAMPLE TOUR IN YOUR OWN TOWN

How many *Expositor* readers have kept an hourly and daily schedule for a week or ten days of their work as ministers? If not, you have a surprise in store for yourself. Try it, and see how many more things you do than you actually remember by the end of a week. Keep a diary for a week or ten days, by the hour or day, and send a copy of it to *The Expositor*. We shall be glad to print it also. It is wise to print such a diary in your church calendar, so your people will know how your time is occupied and your strength is taxed.

## THE EVERY MEMBER CANVASS

[ Finance committees far and wide are formulat-

ing plans for drives to secure money and pledges to support the budget made for the church year. One point that stands out as making for the success of a financial drive is a clear, detailed statement of the money required, what it is for, and how it is to be paid, and how it will be handled and accounted for. When we approach a man for money, we find the most tender spot in his make-up. That's where he lives! We can sell him the idea that he is better off to part with it for certain gains, and a part of that process is to let him know how much is expected of him and what it is for. Finance committees are doing the task well in many communities, and their enthusiastic stories of the drive and its result make one feel that the gain for the congregation was worth the work required.



(A page from the Third Baptist Church, St. Louis, announcing the opening of the Every Member Canvass)

# MAKE THIS WEEK MEMORABLE

By Enlisting Every Member  
in Making Regular  
Weekly Contributions  
To Our Greater Program  
for 1927

Date of the  
**Every-Member Canvass**  
for the  
**ENLARGED PROGRAM**

FOR 1927

Embracing Church Expenses,  
and Missions, Education  
and Benevolences

Among Third Baptist People

1926 NOVEMBER 1926

	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

For November 21 to 28, the time of our Every-Member Financial Campaign, plans are being made to put on greatest individual enlistment campaign that has ever been accomplished in any church. Four hundred visitors will be called for. And they will respond with the dauntless Third Baptist spirit. Please pray unceasingly for this supreme effort.

TOGETHER

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TOGETHER

A GREAT WORD

for

A GREAT FOLK

for

A GREAT TASK

TOGETHER WITH GOD

*Will Win the Victory*

NOVEMBER 21—28

To THE THRONE of GOD

To THE ALTAR of SACRIFICE

To THE FIELDS of SERVICE

To THE MOUNT of VICTORY



THE FOUNDATION OF THE CHURCH

Estimated Expenses  
for 1927  
\$2,298.00

Mission Apportionment  
\$467.00  
\* \* \*

Estimated Income  
for 1927

Invested funds, loose collections and Cong'l  
Club  
\$575.00

To be Raised in the Every Member Canvass,  
December 5  
\$1,723.00



<b>SALARY</b> \$1600	<b>MUSIC</b> \$135	<b>FUEL</b> \$125	<b>INSURANCE</b> \$100
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<b>TAXES</b> \$70	<b>STATIONERY</b> \$50	<b>REPAIRS</b> \$100	<b>LIGHT</b> \$20
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FOR OURSELVES

HOME AND FOREIGN MISSIONS  
\$467

FOR OTHERS

CHRIST AND HIS WORD

This is your Church—make sure that its foundation is secure—Every-Member Canvass  
Sunday, December 5, 1926.

—Congregational News Letter, Littleton, Mass.

THE CHANGE OF PASTORATES

The Assistant Pastor, bulletin of the McAllen Methodist Church, McAllen, Texas, contains a letter from the "New" pastor to the families of his new charge. In the letter the incoming pastor sets forth clearly his attitude of appreciation of the work of the former pastor and the co-operation of the members of the church.

Much of this fine letter is devoted to the aims this progressive pastor has for his new charges. He tells of his plan to use the Envelope system, the every member canvass, what his office hours will be, the part his wife will take in the parish activities, and then earnestly solicits co-operation and the prayers of those with whom he is to labor.

Some pastors will find this an easier and more practical method than waiting for local criticism to point the way after the pastor and his family are on the field and have begun their work.

NOVEMBER

Go-to-Church Sunday  
November 7

"The Gates Are Open."  
"The Romance of Faith"

(First in a series of Sunday evening sermons on  
"Faith of Our Fathers.")

Armistice Sunday  
November 14

"The Growth of National Ideals"  
"Faith in God Makes Nations Great"

Stewardship Sunday  
November 21

"The Foolish Farmer"  
"The Wonder of Faith"

Thanksgiving Sunday  
November 28

"A Thanksgiving Feast"  
"The Problem of Believing"

Every-Member-Canvass  
November 28

(From two to five o'clock this afternoon the  
annual financial canvass of the congregation will  
be made.)

"Do We Have the Faith of Jesus?"  
\* \* \*

You are extended a most cordial invitation to  
attend the services of Messiah Lutheran Church  
Helpful sermons; splendid music; a friendly wel-  
come; an uplifting atmosphere; courteous ushers

genuine Christian comradeship. "Ask the man who comes."

*"The church is the noblest and best organization in the world."*

Rev. Wilson P. Ard, Messiah Lutheran Church, Denver, Colorado.

## THE PASTORS OF EIGHT CHURCHES

West Philadelphia have agreed to hold a week of services, November 2-7. The object is to arouse the Churches and the communities to the consciousness of the Message of the Church to America. Plan to come to every service.

Tuesday—"Heavenly Grace in Earthly Form."

Wednesday—"Every Man a Priest."

Thursday—"The Once Chained Book."

Friday—"A Good News Story."

Sunday, a.m.—"The Challenging Christ."

Sunday, p.m.—"The Influence of the Protestant Church on Christian Education."

## A MONTH FOR THE MASTER

Can you give a month to thinking about Jesus? Join with us, in a midweek meeting on the Way of Jesus." Sunday evenings at The Hour of Power listen to the messages Mr. Carman will bring us on "Tell Me the Stories of Jesus." and the Hymn by that name. It is No. 37 in Living Hymns." Sunday mornings Mr. Carman will speak on a series of great themes, "Tremendous Needs of the Soul: How to Meet Them." You have a friend who could be helped by these stirring subjects. Bring him.

Oct. 31. "The Seeing Eye—Our Need of Vision."

Nov. 7. "The Hearing Heart—Our Need of Love."

Nov. 14. "The Fire to Fight—Our Need of Courage."

Nov. 21. "The Power to Plod—Our Need of Persistence."

Here are great solid messages of the Old Gospel, founded in a valid behaviourist psychology. Do not let that bother you. You will not be aware of the psychology, but of the timeless truth revealed.

## The Hour of Power in November

"Stories of Jesus"

Oct. 31. "Come Unto Me"—the Childlike Part.

Nov. 7. "Make Jesus King"—the Lord of Life.

Nov. 14. "Peace, Be Still"—the Great Mastery.

Nov. 27. Joint Thanksgiving Service with Wesley Church.

Nov. 28. "Ruth" a Cantata by the Vested Choir.

## NOVEMBER SOCIAL HOURS

Sunday evening we are going to have an "Old Time Sing" using some of the Favorite Songs and hymns which were voted on last Sunday. This will be the sort of service to which you will want to invite your friends. Baptists! get on the job and fill up the house again Sunday night.

Monday night is the church party for the young people. "It's a Fact." This is the courteous return for the Hallowe'en party which the young people gave to the church. There is bound to be lots of fun. It's going to be a *Fact Party*.

\* \* \*

The Sunrise Service Thursday at the home of Mr. and Mrs. Snouse was a splendid success. A room full of eager folks, an open fire cheerfully burning, hearts full of thankfulness, Dr. Huntley as a welcome guest, a warm breakfast after the service. It will not soon be forgotten.

Rev. C. A. Carmen, Galesburg, Ill.

## 1,000 IN THE SUNDAY SCHOOL

"We Will Build it to 1,000 by Christmas," is what Dr. James M. Gray says of the Young People's Department meeting in the Missouri Theater. What a sight for men and angels—to see the rapidly enlarging number of young people, between 17 and 30, gathering there, full of the joy of life and of boundless possibilities. Dr. Gray may be assured that we are all at his back and none of us on his back.—*Third Baptist, St. Louis*.

## HARVEST HOME

We had a wonderful celebration of the Harvest Festival. The music by the choir was fine. The decorations were gathered by the Young Woman's Bible class. There was a profusion of flowers and green fruit and vegetables. The canned goods and groceries made five large boxes full. They were packed and two were sent to the National Lutheran Home for the Aged, Washington, D. C., and three to the Tressler Orphan Home, Loysville, Pa.

We thank all who had part in this splendid gift.—*St. John's Record, Cumberland, Md.*

## DOING FOR THE AGED

Members from the Loyalty Group are going to the Fredericka Home, Chula Vista, Monday evening to hold a Gospel Team service for the people there.—*Bulletin, White Temple, San Diego, Calif.*

## THE NEW SUNDAY SCHOOL TEACHERS

*The Love and Gratitude of the Third* go out in abounding measure to the new teachers and officers of the Sunday School. It was a scene to bring tears to the eyes—to look upon them as they came to the platform last Sunday and were presented to the church by the Pastor. *God bless them and their "beautiful flocks."*—*Third Baptist St. Louis, Mo.*

## PRAYER-MEETING NOTES

There were an even thirty at the Prayer-Meeting Service Wednesday evening, fifteen taking part in the "Initial Service" by quoting a verse of the Bible beginning with the initial of their first name. Two families, Albert and York, go on the honor roll, by having all members of the family present.—*Southern Methodist.*



**A WEEK'S PROGRAM  
INVITATION  
OLD TRUTHS FOR YOUNG LIVES  
November 14-21**

*William F. Fleming, Minister*

Sabbath—"West Newton's Worthiest Asset."  
Monday—"Youth's Greatest Question."  
Tuesday—"Opening the Treasure Chest."  
Wednesday—"Your Church—Do You Know It?"  
Thursday—"Goals and The Goal in Scout Work."  
Friday—"The Making of a Winner" (school night).  
You Are Invited

Junior Chorus      Other Features  
Come!      Come!      Come!

\* \* \*

**Youth's Greatest Friends**

*Health*—A sound mind in a sound body.  
*Courage*—That dares to do the right.  
*Reverence*—Holding a place for the sacred.  
*Poise*—Level-headedness.  
*Vision*—That sees the Unseen.  
*Love*—The greatest thing in all the world.

**Youth's Greatest Enemies**

*Indulgence*—At expense of one's best self.  
*Egotism*—That scorns wisdom's experience.  
*Impatience*—That cannot bide the time.  
*Laziness*—Refusal to carry one's own weight.  
*Jealousy*—Grieving at another's success.  
*Falsehood*—That corrupts all life.

*First Presbyterian Church, West Newton Penn.*

**HELPING THE COMMUNITY FUND**

The campaign to provide \$1,800,000 for the combined budgets of over fifty organizations is now in progress. The members of this Church and Congregation are asked to support this great movement of the church and social forces of our city by prayer and gifts, so as to provide by a single sustained effort the funds for the next year's work. The needs are greater today than ever. As the city grows, the calls on these institutions increase. St. Louis must not slip back into the old slipshod methods. Do your duty. No man can do more; no man should do less.—*Third Baptist, St. Louis.*

## The Forum

**A VOICE FROM THE PEW**

(The author of an article in the October *Expositor* on "Solo and Concerted Music in the Church Service" sends in the following letter which he received from an occasional reader of *The Expositor*. The letter explains itself.—*Ed. Exp.*)

Thomas E. Bashman Co.  
Louisville, Ky.

Mr. W. E. M. Hackleman,  
Hackleman Music Co.,  
Indianapolis, Ind.

My Dear Hackleman:

While I have not always agreed with you in all of your selections in your publications, I do want to congratulate you on your excellent article in the October *Expositor*.

I spent 12 years in choir work—in chorus, soloist and as director.

## 24-Hour Parish Paper Service

We print and ship all weekly parish papers within 24 hours after receiving copy. 4 and 8-page monthly papers are shipped within 48 hours.

*Samples and Particulars Free*

**The National Religious Press  
Grand Rapids, Mich.**

**DID YOU RECEIVE YOUR**

# F R E E

samples of our 1926 Holiday printed supplies? If not, send a postal card at once.

24 Embossed Christmas Cards with envelopes to match, 75c postpaid. Name added 25c extra.

We have some very attractive offers in personal stationery.

**WOOLVERTON PRINTING COMPANY  
CEDAR FALLS, IOWA**

Much as I enjoyed Sunday School work, I gave up the office as Superintendent because of the rag-time rot and jazz junk music in the song books the Board of officers compelled me to use.

You know how they come back at a fellow with the statement that we have to give them "lively music" to compete with the "worldly type."

That stand is like the stand of many of our ministers of today, who have turned to "practical" subjects and have gotten "clean away" from the old "Jerusalem Gospel."

I may be old-fashioned—old-fogy—while yet in my fifties, but I want to tell you, the modern type of music and sermons used in a majority of the churches is not going to convert the world and keep it converted.

Best wishes.

Sincerely yours,

Thomas E. Basham.

**FROM THE PASTOR OF A CONGREGATIONAL CHURCH**

Buda, Ill., October 1, 1926.

The Expositor,  
Cleveland, Ohio.

Gentlemen: I wish to thank you for the copies of the *Expositor* sent for my perusal.

In the first place, you know what my opinion must be regarding such a magazine. I have already marked several articles which I consider especially good and which I will incorporate in my "Sermon Subjects," and when I tell you that I found 22 such in the October number alone, you may form a better opinion of my delight in the publication.

# Gold-Mining in the Scriptures

## The Expositor's "Expositions"

REV. R. C. HALLOCK, D.D.

### AN INTERPRETATION OF THREE PUZZLING PASSAGES

#### 1. Glorious Not Glorious Because of Glory. 2 Corinthians 3:10.

*Kai gar oude dedoksastai to dedoksamenon*, For indeed not at all hath glorified the (thing) having been glorified, *en toutoh toh merei*, in this part (particular, respect), *heneken tehs huperballousehs doksehs*, because of the glory cast beyond.

This literal rendering seems meaningless; the Authorized is little better; even the American Standard is scarcely intelligible. And yet a careful examination of the Greek not only makes the sense clear, but yields a superb text and sermon theme.

Observe that emphasis in Greek is characteristically indicated by order of words; an unusual order will make emphatic. Now the subject of this Greek sentence is *to dedoksamenon*, "the thing which hath been made glorious" in the past; and this thing so glorious was the Exodus-Sinaitic theophany. But the negative *oude* has a very emphatic negating force upon *dedoksastai*, in such way that the meaning is not "hath not been made glorious" (negating the verbal concept "been made," as in the American Revision), but it emphatically negatives the *doksa*, the substantive concept. That is, the glory itself, *doksa*, of that ancient theophany, is declared to be eliminated, made non-existent. That ancient glory has been extinguished by a new splendor which has overwhelmed the old; the risen sun has blotted out the glory of the failing moon. And that new and surpassing splendor is Jesus Christ, "the effulgence of God's glory, and the very image of his substance." Hebrews 1:3.

The thought then is this: For indeed the thing glorious hath been made as glorious not at all, by virtue of this fact, viz., the greater glory (Christ and his Gospel) which hath overwhelmed the ancient and lesser glory.

Now we have our text, and its theme is this: That to all the noblest and best which man knows in life, Jesus Christ superadds a splendor which so surpasses as to put in total eclipse that earthly radiance. The introduction will give in vivid but brief outline the supreme superiority of the gospel glory, as compared to the best that Moses knew. Indeed, this might well be the whole sermon, as a doctrinal discussion. But a practical discussion will cover the main spheres of present day life, showing how Jesus Christ does superadd to the noblest elements of man's Working, man's Thinking, man's Loving, man's Believing, a "glory which excelleth" all that is merely human, be it never so glorious. For that which Jesus adds to

ordinary life is the real meaning, worth and splendor in all our work, thought, love, religion.

The writer preached August 29, 1926, on just this text and theme, having worked long and intensely in preparation, and testifies that he found it one of the most inspiring subjects of his entire ministry.

#### 2. Sell Your Cloak and Buy a Sword. Luke 22:35, 36.

Puzzling enough is it to find Jesus at the verge of his betrayal and arrest urging his disciples to purchase weapons of war, apparently that they may be prepared to protect their Master against attack. Had he forgotten God, and the "more than twelve legions of angels" ready at his call? What can he have meant?

*Kai eipen autois, Hote apesteila humas ater balantiou kai pehras kai hupodehmatohn, meh tinos husterehsate?* And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye anything? *Hoi de eipon, Oudenos*, And they said, Nothing. *Eipen oun outois*, And he said unto them, *Alla nun ho echohn balantion aratoh*, But now, he that hath a purse let him take it, *homoiohs kai pehran*, and likewise a wallet; *kai ho meh echohn, pohlehsatoh to himation autou*, and the one not having, let him sell his cloak, *kai agorasatoh machairan*, and let him buy a sword.

Now the uncertain thing in the Greek is, what is the object of the present active particle *echohn*, having, in this last place? Both the Standard and the 20th Cent. N. T. favor *balantion*, purse, as the object, while both the Authorized and Moffatt take an implied *machairan*, sword, as the understood object. We take our stand here with Moffatt: the disciple who has no weapon is exhorted to sell his cloak to raise the needful money, and provide himself with a sword. But whichever be the object of *echohn*, the command to sell the cloak and buy a sword remains. What did he mean?

Certainly Jesus was not scared into seeking armed protection from his foes; nor did he mean to teach that weapons of war are better than garments of peace; nor yet that gospel defence or gospel conquest ever should be by the sword.

No; at that supremely critical hour Jesus would warn his disciples that their time of comparative ease was ending, that troublous and terrible experiences drew near. It was as though he said: "Strengthen now your hearts for times of testing. Sell your cloak of comfort and safety, get yourselves the stern sword, symbol of heroic struggle. From this time forward it will be life and death



at issue: be ready! Summon up your heroic soul; quit you like men, be strong."

And Christ's same challenge rings out today; to us as to his first disciples he cries, "Sell your cloak and buy a sword."

First, the "Cloak" implies inaction: the "Sword" means struggle.

Second, the "Cloak" speaks of self: the "Sword" suggests service.

Third, the "Cloak" is for protection: the "Sword" is for attack.

Fourth, the "Cloak" represents comfort: the "Sword" typifies conquest.

Fifth, the "Cloak" may be merely for style, show, dignity: the "Sword," rightly regarded, is "for business!" It represents effectiveness, execution, not pageantry. Not "broad phylacteries" but battle for the Lord! Obvious lessons for both preacher and people emerge!

### 3. Paul's Curious Excuse for Sinning. Romans 7:17, 20.

Surely the Apostle Paul is not one to minimize sin; least of all, his own sin. Was not he the man that stigmatized himself as the very chief of sinners? Yet here he is indulging in decidedly shifty special pleading to evade responsibility for his own evil deeds! Listen to this: *Nuni de ouk eti egoh katergadzomai, all' heh oikousa en emoi hamartia*, But now it is no longer I myself that work this bad thing, but the power dwelling in me called Sin. I didn't do it; some interloper got into me and made me do it. Don't blame me! My better self doesn't approve of the bad things I do.

This is verse 17; verse 20 is just as peculiar for Paul. *Ei de ho ou theloh egoh, touto poioh, ouk eti egoh katergadzomai auto, all' heh oikousa en emoi hamartia*, But if what I would not that I do, it is no longer my own self that does it, but that indwelling Sin which inhabits me! Poor me: I am but the habitation of a wicked power not myself! Don't hold me guilty: I didn't approve of the bad things I did.

Well, these half-baked strictures of ours upon the mighty saint and inspired apostle are fair samples of the immature criticisms of the Bible by would-be teachers, "understanding neither what they say, nor whereof they confidently affirm." Superficially this seems to be the meaning of Paul's argumentation; actually, he means nothing in the least like this shallow special pleading. This great passage is a puzzling one, no doubt, to many people; and Paul himself may be a still greater puzzle. But Paul is most certainly not trying to originate some illegal, non-ethical, anti-theological excuse for himself when he sins.

In brief, Paul's purpose is to show his own utter inability to keep the holy law of God; his wrecked spiritual constitution which makes him as unable to do the good he wishes as is a cripple to run as he earnestly wishes; and then Paul shouts aloud his glorious discovery that though he himself can't possibly make his escape from "the body of this death," yet God can and does graciously free him from it through Jesus Christ, the divine Saviour. And then follows that glorious climax, chapter 8:

"There is therefore now no condemnation to them that are in Christ Jesus!" That, that magnificent theological climax, that thoroughly satisfying ethical outcome, that complete legal issue, that more than glorious spiritual experience, is the message of Paul to us!

## My Gospel

(Continued from page 154)

He tries to persuade himself that violent disturbances in Nature are sent for this purpose. Signs in the sun and moon and stars, storms, earthquakes and parted rivers are among the evidences of the Divine help.

Slowly he discovers that his help comes from within. The soul is fortified by invisible grace — God is within rather than without. He finds his truest help outside himself in God-filled men. He calls them saints, because they embody spiritual grace; prophets, because they see the inner meanings of things. He often misunderstands them, indeed may slay them, but in his heart he reveres them, and places them at last in the niches of his temple of reverence. The children build the tombs of the prophets whom the fathers slew.

God sends the prophets. The secret of their enduement is with Him alone. They are his goads and guides, who keep men from succumbing to the evil that is within them. Men reject them but follow them. They strengthen the conscience. They lift the world to greater heights. They bear in their bodies the spear-points of the contending forces of good and evil. God sends them, and is himself their exceeding great reward.

It is the only way. The purer the saint and the bolder the prophet, the more does God come to man.

No other way is open to him. His very omnipotence disqualifies him from using other methods. His power is too great to be unloosed. Were he to display it, men would succumb to God as they are in danger of succumbing to evil. God does not want men to succumb — even to himself. The Divine Will is that man should plod through like a pilgrim; fight through like a soldier.

It is the only way! Yet along that line God can do more. He can and he will send a true saint, a veritable prophet.

We know Him as Jesus. He is the world's true saint, without eccentricities, without weaknesses. He is the world's true prophet, not merely proclaiming coming events but enforcing everlasting principles.

The secret of his being is with God. As indeed it was with every real saint or prophet. Once we have believed that the redeeming God was in every true saint and prophet, we know that He was even more so in Jesus. How much more so we cannot define. He himself said that he was one with God, and we believe him. It is enough for us.

We try to express it in dogmas. We are out of our depth. We are confused by the twin thoughts of an invisible omnipresent God and a localized man in human form. But the essential thing is

to know that God is revealing himself in the only way that is open to him.

And what happens now?

This! The age-long conflict is precipitated. Evil comes to its maximum of badness. Good comes to its supreme demonstration as spiritual force. Evil clenches its fist and smites at the face of God in Jesus. The Spirit of God is triumphant in the dark hour.

"O love of God! O sin of man,

In this dread hour thy strength was tried.

And victory remains with Love!

Jesus, our Lord, was crucified."

It is the Atonement. The At-one-ment.

That is to say that God is at one with man in the struggle between the good and the evil, the higher and the lower.

One way only, I have said, has been open to God for the redemption of man without destroying his moral integrity. He can by his spirit enter the heart of man, amplifying his powers in the conflict with evil. His choicest approach has been through inspired personality. Every saint and prophet has been a partial incarnation. The Good Spirit ever aims at His own embodiment in personality. Man's tragedy has been not to recognize God when He drew near in such appearances. It has seemed again and again that He had forsaken his prophets in their hour of trial. Why has their lot been so hard? It has been all along a redemption by sacrifice—by blood, as the Bible says. It must always be so. Even now, if men died out who were willing to suffer that their fellows might be saved, the downward pull would overmatch the upward pull.

Here God bears witness that all these sacrificial lives were emanations from his own being, and now by a supreme giving of One who was so like himself that men have believed he transcended ordinary humanity; so full of himself that God stood revealed, he bears witness that he takes in himself the full penalty of evil.

He has made the world subject to evil, not as a thing apart from himself, but as something in which he shares. Down in its deepest darkness he can forgive. Out of the depths of sin he can redeem. God is at-one with man.

How we have disfigured this high doctrine! How faulty and how crude have been our metaphors and similes. But the thing itself is of overwhelming beauty and of amazing power. Even under defective images, the imprisoned truth has been powerful. If once let wholly free, it could save the world.

God is at one with man in the struggle of the higher with the lower. His subjection of the creation to pain and travail and vanity was not a dark doom flung from his hand as Jove might fling the thunderbolts. It is God in man, striving, suffering, triumphing in the conflict with evil.

Sinners only are doomed if they persist in succumbing. They who have deeply sinned are the more welcome when they repent, for grace can now abound. None need despair, for God is at one with them in every upward endeavor.

The love of God releases the powers of the

Spirit. There is only one name for this. It is a Gospel. God's good tidings. "God's spell," as the old folk word has it.

We fumble for appropriate words. We have worn out the old formulae. Give us but the living word to bring this truth home to our generation, and we shall see a revival of Christianity.

For nothing else has ever touched the deep need of man like that!

## Problems of the Home

(Continued from page 158)

There's not a blessing or a woe,  
There's not a whispered yes or no,  
There's not a life or death, or birth,  
That has a feather's weight of worth—  
Without a woman in it."

All this is true, and the truth of it bulks large in the feminist thought and program with which we all have to deal.

The sphere of woman is not, then, so easily determined. Woman will not be able to determine it for herself. Whether they will or not, many women are thrust into the wage-earning class and have to make the best of it. Whether men like it or not, many women will seek professional careers, placing themselves in direct competition with the possible husbands and fathers. These complications rudely jar all our theories. They all react upon the home and family life. Women forced to labor for their daily bread have that much less of time, strength and culture to bestow on their families—if they have families. The same is true of the professional women. "This Freedom," so widely read just now, may not be the last word to be said on the subject of professional careers for family women, but it contains a warning that ought not to be lost.

But one of the worst features of this feminist movements is the increasing assertion by its most militant representatives of woman's right to repudiate the conventions of the past and to bestow her affections and person as she may from time to time desire. This bald assertion of natural right—animalism—is not particularly modern. It awakens memories of social conditions in decadent Greece and Rome. Yet it is modern in the sense that it occurs in modern times and has a direct bearing on modern problems. This bearing is too obvious to require discussion.

How shall this feminist movement be met and directed into safe and desirable channels? There is but one way. The breath of a pure Christianity, fervent in spirit, God-fearing, swept over an ancient civilization dry-rotted in just such ways, and healed it. The high ideals and purity of life of Christians rebuked and put to shame the moral laxity and uncleanness of the age. Humanity looked up and hoped again. There is no other remedy today. The pulpit must sound no uncertain note. True Christian ideals of womanhood, manhood, marriage, home-life, children, must be held high in all their beauty and attractiveness until all shall be enamoured of them. This has saved the world before and will do so

(Continued on page 224)



# Pulpit and Pastoral Prayers

WILLIAM J. HART, D.D.

## INVOCATION

Lift upon us, our Father, the light of thy countenance. May that light come unobscured by winter, by storm or by trouble. Breathe forth upon us that peace of which Thou art the Source and the sole Possessor. We are cast about upon these lower shores by every wind of care. Grant that we may know thy presence by its soothing influence, by the gentle incitement of our souls, by the warmth of love and by the holy thoughts inspired by Thee. And may our services of instruction, of devotion, of fellowship and of rejoicing, be acceptable in Thy sight.—*Henry Ward Beecher.*

## A PRAYER FOR MINISTERS AND EVANGELISTS

Send down upon them the healthful spirit of thy grace.

Give them true knowledge and understanding of thy word, that both by their preaching and living they may set it forth and show it accordingly.

Let thy ministers be clothed with righteousness. Let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.—*Ambrose D. Spong.*

## A PRAYER FOR REST OF HEART

This, by the author of "The Imitation of Christ," is one of the church's treasured prayers. It was a special favorite with the late Bishop Vincent, who used it often when he sought to introduce the preachers of an Itinerants' Club to the beauties and the searching simplicities of Thomas a Kempis:

Grant me, O most loving Lord, to rest in Thee above all creatures, above all health and beauty, above all glory and honor, above all power and dignity, above all knowledge and subtilty, above all riches and art, above all fame and praise, above all sweetness and comfort, above all hope and promise, above all gifts and favors that Thou canst give and impart to us, above all jubilee that the mind of man can receive and feel; finally, above angels and archangels, and above all the heavenly host, above all things visible and invisible, and above all that Thou art not, O my God. It is too small and unsatisfying, whatsoever thou bestowest on me apart from Thee, or revealst to me, or promisest, whilst Thou art not seen, and not fully obtained. For surely my heart cannot truly rest, nor be entirely contented, unless it rest in Thee. Amen.—*The Epworth Herald.*

## A PRAYER FOR MEMBERS OF THE CHURCH

Lord, help us to conduct ourselves aright as Church Members; may we love our brethren; may we seek their good, their edification, their comfort, their health. Rouse the Church, we pray Thee, to a tenderness of heart toward those among whom we dwell. Let all the churches feel that they are ordained to bless their neighbors. Oh! that the Church might begin to take upon itself its true burden! Let the Church, with this mass of poverty and sin round about it, care for the people and love the people; may all Christians bestir themselves that something may be done for the good of men, and for the glory of God. Make thy Church to work miracles, because the Miracle-Worker is in the midst of her. Oh! send us times of revival, seasons of great refreshing, and then times of aggression, when the army of the Lord of Hosts shall push its way into the very center of the adversary, and overthrow the foe in the name of the King of Kings. Bless our country. Let every mercy rest upon the Sovereign, (or as we would say, the President.) Send peace to disquieted districts. Give wisdom to our senators in the making and in the keeping of the law, and may thy Kingdom come not here only, but in every land and nation. Lands across the flood remember with the plenitude of thy grace. Let the whole earth be filled with thy glory. We ask it for Jesus' sake. Amen.—*C. H. Spurgeon.*

## A PRAYER OF THANKSGIVING

Many are the mercies of life, our Father, and all are from Thee. Even as Thou didst furnish the Israelites in the desert with morning manna, so dost Thou provide us with our daily bread. Strength to toil and power to think are from Thee. The joy of friendship and the charm of family Thou dost give. For all these we thank Thee. But especially grateful are we that with all Thy giving, Thou hast given Thine only Son for our salvation. May we express our gratitude by frequent words and faithful lives. Amen.—*W.J.H.*

## A PRAYER FOR GOOD CITIZENSHIP

Infinite and eternal Spirit, above all, through all, and in us all, from whom cometh all wisdom, power, and goodness, open Thou our spiritual eyes, quicken our susceptibilities, and make us conscious of thy presence. The past is ours by inheritance, the future depends upon our use of the present opportunities; make us therefore wise and strong and pure in our generation, that

we may move forward to the larger possibilities which wait on the faithful. "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman awaketh but in vain."

Increase, we beseech Thee, our faith and confidence in that overruling Providence which hitherto has shaped and guided the destiny of our Republic, that each citizen throughout the length and breadth of the land may vie with each in a faithful and patriotic service to his country, and grant, O God our Father, that the co-ordinate branches of our Government may work in harmony together with Thee; that the sacred rights of the people, civil, political, and religious, may be safeguarded and every legitimate interest advanced till the desert places shall blossom as the rose and peace, prosperity, and happiness fill every home; that the genius of our Republic may find its full fruition in the spirit of the Lord Jesus Christ. . . . Amen.—*A prayer offered in the House of Representatives by Chaplain Henry N. Couden.*

### "LEST WE FORGET"

The lines have fallen to us in pleasant places, our Father, and ours is a goodly heritage. Others have labored, and we have entered into their labors. Men have not counted their lives dear unto themselves that liberty might be established and justice enthroned in our land. We thank Thee for the nobility of conduct and the display of heroism which have found a place in our national life, and have become a part of our treasured history. Help us to be true to all that the fathers have courageously dared and done. May we not forget the sacrifice made by our fathers and brothers for justice and righteousness in our beloved land. Amen.—*W.J.H.*

### A PRAYER FOR THE DEDICATION OF A HOME

Make this home a Bethany, our Saviour. Sit with us at the table. Draw us from our worldly cares, as Thou didst draw Martha. Be our life, as Thou wert the Life of Lazarus. Show us, as Thou didst Mary, the better part. We ask it in thy name. Amen.—*From a service for the dedication of the Home, arranged by Prof. H. Augustine Smith.*

### A PRAYER FOR THE SUCCESS OF THE MESSAGE

O Lord, shed abroad upon every heart that love which Thou dost send into the world for every heart. We pray Thee to teach us how to speak some word in thy name to enlighten understanding, to open hearts, to give power to thy message, and grant that the word of the Lord may be magnified, whatever becomes of the word of man in which it is enshrined. Through Jesus Christ our Lord. Amen.—*The Bible Weekly.*

### A MORNING PRAYER FOR THE INDIVIDUAL

O Lord, I have a busy world around me! Eye, ear and thought will be needed for all my work to

be done in this busy world. Now, ere I enter on it, I would commit eye and ear and thought to Thee. Do Thou bless them and keep their work thine, that, as through thy natural laws my heart beats and my blood flows without any thought of mine, so my spiritual life may hold on its course at those times when my mind cannot consciously turn to Thee to commit each particular thought to thy service. Hear my prayer for my dear Redeemer's sake. Amen.—*The beloved Dr. Arnold of Rugby was accustomed, we are told, to offer this prayer before beginning the work of the day.*

### A PERSONAL PRAYER

O Thou Great Chief, light a candle within our hearts that we may see what is therein and sweep the rubbish from thy dwelling place.—*Prayer of an African School Girl.*

### SPECIAL PRAYER FOR TODAY

O Lord, give us more charity, more self-denial, more likeness to Thee. Teach us to sacrifice our comforts to others and our likings for the sake of doing good. Make us kindly in thought, gentle in word, generous in deed. Teach us that it is better to give than to receive: better to forget ourselves than to put ourselves forward; better to minister than to be ministered unto. And unto Thee, the God of Love, be glory and praise for ever. Amen.—*Henry Alford.*

### A MORNING PRAYER

We worship Thee, in the beauty of holiness. In the solemn assembly, we acclaim Thee. We desire Thee and long for Thy presence. Our hearts petition Thee and long for Thy love. Teach us Thy law and ways. Give us attentive ears to know Thy will. We seek Thee in the morning hour, Even as the thrush singeth, When the new day dawns. So let us sing. May our hearts break forth with gladness And may our souls be no more cast down within. Today, our God, to Thee Our hearts are attracted. When we behold the wondrous Things Thou hast prepared, we seek their Maker. We are so glad Thou art not far from us, That we need no mediator, that we can talk to Thee.

We know that even now Thou hast our wish Before we fain would utter it. We worship Thee. We love to worship Thee and to adore Thee.

There are many, O God, Who hold not Thee in awe. Perhaps we are to blame. May we go to some with love and mercy And pray them that they too might know The blessing of the more abundant life, We would be kind to those who, too, are kind to us, But further we would go where friendship's claim Is naught. We would love those of other shores Till sons of men shall know Thy love through us And come to thee, the Fount of Perfect Love.

—*H. H. Fuller.*



## Illustration Department

*A Sermon Without Illustrations is Like a House Without Windows*

### Illustrations from Experience

KEV. FRANK HAMPTON FOX

#### RECOINING WORDS AND WORN-OUT PHRASES

I spoke one night in a country church. In order to reach my next appointment, it was necessary to drive several miles to a flag station to take the early train.

The ticket office was not open at that early hour; so I paid my fare to the nearest town. When the train pulled in I jumped off, ran into the office and purchased a ticket to my destination. The agent gave me in change a five-dollar gold piece. Back on the train I felt of this coin, then examined it carefully. It was worn perfectly smooth. The inscription was gone. Even the "In God we trust" had been worn away; so that not a vestige remained.

When I returned home, I presented the gold coin which had seen so much service to a banker. He looked at it and said: "I can't give you any thing for the veteran. I'll send it in to be re-coined. When they report on it I'll give you what it's worth."

Take the word "Holy" meaning absolute moral perfection when applied to God, never meaning that then applied to men or to things.

Compare the words "Vice" and "Sin," so carelessly used. To the old Hebrew "sin" meant missing the mark. Many a young person by easy indolence is missing the goal of a worthy life. Another by loose living is destroying body and soul.

Recoin words and phrases so that they strike home to the men of today as the originals did when they came fresh from the mint of the minds that first used them.

#### PAYING THE PRICE

Our board of trustees adjourned for dinner. As we entered the great college dining hall, I noticed at one table a group of choice young men, the pick of the college.

"That is the training table," explained the President, "those are our foot ball boys who will win the state championship, I hope, this afternoon. The game is to be played on our own field."

There was an abundance of good wholesome food on that training table. But as I looked over the food on our table I noted several dainty dishes, spiced food and pastries that were not on the training table.

That afternoon our boys won for our college the state championship. Those of us who en-

joyed the rich food cheered them, but we would have made a sorry spectacle playing the game.

How many Christians refuse to deny themselves in order to be more efficient in the service of the Master? Paul says: "Every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible." 1 Cor. 9:25.

#### OBSERVING THE RULES OF THE GAME

The football team of a Christian college had departed on an early train for a distant town where they were to play the team of another Christian college that afternoon.

The game was to be a close one. The team that won would be eligible to play for the state championship, a week later. The trustees of our college met that morning in the President's office.

In the midst of our business, a member of the faculty entered, excused the interruption, and informed the President who was presenting pressing financial matter to us, that one of the young men on the football team was not eligible to play that day. "It's a pity too," he said, "for he's one of our best players, without him our boys will be sure to lose. It is too late to stop him."

Without an instant of hesitation, the president dictated this terse telegram to the coach: "Jim Mason is disqualified."

"We do not have to win any game," he explained turning to us, "but we do have to contend lawfully. We are training men to play the game of life lawfully."

How many churches fail to play lawfully. Ministers are not loath to coax members away from the little struggling church in the suburb picturing to them the advantages of the big church.

#### "LET NOT THE SUN GO DOWN UPON YOUR WRATH"

We had been driven in carriages out to the beautiful Alabaster Mosque in Cairo. As we got out of the carriages two of the native drivers engaged in a furious fight. I do not recall ever having seen men so angry. They beat and bruised each other and tore the clothes from each other's bodies.

We hurried into the mosque fearing that we would witness murder, if we tarried, by the furious antagonists.

Half an hour later we came out of the mosque. looking across the Nile we saw the sun sinking into the sands of the desert behind the mighty pyramids of Gizeh. Turning to our carriages, imagine our amazement to see the drivers whom we had left fighting, now flinging their arms about

each other's necks and kissing each other on the cheeks.

According to the teaching of Mohammed, no dead body must remain unburied after the sun goes down: so also no anger must survive the sunset. How many Christians harbor hate in their hearts?

### THE TRAFFIC OFFICER

In Colossians 3:15 Paul says: "Let the peace which Christ gives settle all questions in your hearts."

Many Christian people dissipate their strength by worry. Little, petty, insignificant things are allowed to disorganize the program for the day.

The other day I saw four lines of street cars, all crowded with busy people, and six lines of automobiles held up. Hundreds of people hurrying to their homes were held up all because an automobile had been injected by its careless driver into the place where it had no business to be. Everybody had to wait until the traffic officer forced that car driver to obey the traffic rules.

When petty annoyances try to inject themselves into your mind and disorganize your program, let the peace of Christ acting as the traffic officer of your life compel them to get out of the way for more important work.

"Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee."

### DON'T ASK GOD TO BLESS A CURSE

I had a family in my church who indulged in the richest foods that could be procured or prepared. The whole family were irritable dyspeptics. They were all high strung neurotics.

One day the old father from the farm came to the city to visit his daughter, the wife and mother of this family.

As usual the dinner table groaned beneath the burden of rich indigestibles.

When they were seated at the table, the daughter said: "Father, will you ask the blessing."

The old gentleman looked over the food before them for a full minute. His daughter thinking that he might not have heard her, repeated the request, "Father, please ask the blessing."

Then the old Christian who didn't believe in asking God to do the impossible, pointed his finger at a glass dish of highly spiced peach pickles and said, "Take that off." When it was removed he pointed to another, and yet another dish, saying, "Take that off."

Finally after the table had been denuded of most of the indigestibles, he complied with his daughter's request and asked the blessings of God on the food before them.

When Christians learn to eat to the glory of God, the doctors will have a rest.

### CULTIVATE CONCENTRATION

When General Havelock was urging his army forward by forced marches for the relief of Lucknow, his men were greatly annoyed by the tigers that growled, snarled and glared at them from the jungles as they marched at night.

Havelock steadily refused to shoot the tigers,

saying: "Every second is priceless and every shot precious, if we are to save the women and children beleagured in Lucknow. I would be glad to kill every tiger in India, but we have more important work to do."

The minister more than most men, needs to cultivate the art of concentration. Almost every cause claims his support. Like Paul, he must say, "This one thing, I do." We must not forget for one moment that the religion of our Lord is our specialty. Nothing must be permitted to interfere with its forceful and sympathetic presentation.

## Preacher's Scrap Book

### DO IT WITH THY MIGHT

**Eccl. 9:10.** Dr. Francis Wayland was not a hard student while in college. Though he maintained a respectable rank in his class, he did not apprehend the necessity of close application to the text-books. After leaving college and beginning the study of medicine, he came under the influence of Dr. Eli Burritt, a man of remarkable logical power, and enthusiastic in his profession. He saw that young Wayland had great mental power, but that his faculties required development. One day he said to him—

"Now, Wayland, if you will *bone down* to it, and give your time and strength to your studies, I will make a man of you."

The student accepted the challenge, and "boned down" to work in a way that brought the success of his subsequent life. If young men would recognize that hard work is the inflexible law of success in life, they would escape the mortification of failure. It is *boning down* to it which makes great mechanics, and merchants, and professional men.—*Youth's Companion*.

### RALPH CONNOR'S CHRISTIAN LOYALTY

**John 21:15.** Once Ralph Connor (Rev. C. W. Gordon), the famous story writer, was serving a little mission station, when the Governor-General of Canada and his wife visited the place and asked him to dine with them. Much to their surprise he declined, saying that he had a previous engagement. Afterwards they learned that the previous engagement was a promise to preach for a few miners who rarely had a chance to hear the gospel. That was part of his answer to the question, "Lovest thou me more than these?"—*Exchange*.

### THE RIGHT DIRECTION

**1 Thess. 3:11.** It is important to be on the right road; but it is no less important to be headed right on that road, for every road runs in two directions. A man was traveling in the Adirondack Mountains, on his way to Chestertown, and just at dusk, found himself on a road with which he was not familiar. Driving slowly along, he came to a barn by the side of the road, and heard the sound of milking within. He called to the unseen milker, "Is this the right road to Chestertown?" Receiving no answer, he repeated his call, when a voice answered, "Yes; it's the right road, but I don't know which way you're headed."—*Watchman-Examiner*.



### A GOLD SWORD

When Cuba was fighting for freedom from Spain, a New York publisher donated \$2,000 for a beautiful gold handled sword for the President of Cuba, General Maximo Gomez. A newspaper correspondent was commissioned to deliver this sword through the Spanish lines to Gomez. The sword was delivered to the general as he stood in the midst of his poorly clad and badly equipped army. When General Gomez saw the sword and realized the money that had been spent on it, he burst into tears and flung the gold sword far from him. "To think," he cried, "that Americans have spent money on silly ornaments like this when my army is desperate for clothing and ammunition!"

The forces of Christianity need help tremendously in every field. What are we giving—the ornaments of empty praise or real help?—*Senior Quarterly.*

### RECEIVING OR GIVING

There is a story of an Arab beggar who sat at the gate of a rich man's house on whose bounty he depended. One day the rich man needed a messenger for instant service and seeing the beggar called upon him, whereupon the beggar haughtily replied: "I solicit alms, I do not run errands." Is not this the practical reply of the thousands who claim God's grace and yet refuse to have a part in carrying his urgent message to the lost?—*Unknown.*

### GIFTS UNUSED

In one of the palaces in the city of Genoa there is a glass case very carefully guarded. It contains a violin which was used by the great violinist Paganini. This violin was bequeathed to the city of Genoa, on condition that it should never be played again. It has been preserved since then as the greatest treasure of the city. But the violin is perishing and some day will fall to pieces. When it was used and the touch of the bow kept it in vibration, it was safe. Now that it is perfectly still it is attacked by tiny insects which are destroying the wood. Under the hand of its master it gave forth the most wonderful music a violin has ever produced. Now it is useless and silent. In course of time it will become a handful of dust. That is what happens to every man who withholds from God the life and service which belongs to Him.—*Unknown.*

### "NOT KNOWING WHITHER HE WENT"

Heb. 11:8. When Barnabas Shaw was forbidden to preach in Cape Town he bought a yoke of oxen and, putting his goods into a wagon, he and his wife started toward the interior, not knowing whither they were going. So they journeyed day by day for three hundred miles. The twenty-seventh day, encamping for the night, they discovered a company of Hottentots stopping near them. They were astonished to learn from the leader of this band of heathen that they were on their way to Cape Town to find a missionary. Had either party started a half day earlier or later they would not have met.—*S. S. Times.*

### TELL THE WORLD

Matt. 10:32. In one of our meetings a little tow-headed Norwegian boy stood up. He could hardly speak a word of English, but he got up and came to the front. He trembled and the tears trickled down his cheeks, and he said: "If I tell the world about Jesus, he will tell the Father about me." That was all he said, but those few words went straight down into the heart of every one present. "If I tell the world"—yes, that's what it means to confess Christ.—*D. L. Moody.*

Jesus chose preaching as the method of extending the knowledge of himself throughout the world. He taught his truth to a few men, and then he said, "Now go and tell that truth to other men."—*Phillips Brooks.*

### CONSTANCY

Heb. 10:23. A Chinese boy in Singapore had arranged to be baptized shortly after his graduation, but to his surprise he won a scholarship of \$500 a year for four years in the Hongkong University. One of the conditions was that the winner must be a Confucianist. To a poor student the temptation to defer baptism was very great, but he resisted the temptation and presented himself for baptism at the appointed time. A friend, a Confucianist stood next in line for the scholarship but was so impressed that he refused the scholarship saying: "If Christianity is worth so much to my classmate, it can be worth no less to me." He became a Christian and was baptized.—*Exchange.*

### KEEPING OUR PROMISES

1 Cor. 6:19 f. c.; Deut. 29:9. A man wishes to erect a new building, a beautiful structure, several stories high. The architect makes the blue-prints, handing them over to the contractor, who says, "I will take the job and put it up to the best of my ability." Then a contract is made. Does the contractor fear to make the promise? No, for that is his business, and he has the blue-prints to go by. So often does he turn to those blue-prints that by the time the building is completed they are fairly worn out. Notice too how often he uses the level, the plumb-line and the measuring stick. All this to keep true to his promises.

Christians are promising God to erect a beautiful building—a noble character, a Christlike temple. How keep the promise? By wearing out the blue-prints, our Bible, and by often applying the straight edge requirements of God's Word. Shall we make promises? Yes. Can we keep them? Yes. "According to Thy word." *Psa. 119:9.—Rev. John Wolterink.*

Because man partakes of the divine nature, he is never satisfied for long with what he is or what he has done, and therein lies the assurance that in the end the good will come to its own and is in fact gaining ground all the time.—*MacCallum.*

# PASTOR AND THE YOUNG PEOPLE



One of the things which a pastor can do for the youth of his church is to inspire them with a curiosity as to the contents of books, to guide them in their choice of books, to help them gain the habit of reading. In some churches this field offers the wise minister a great opportunity. And in the highest speech the word, opportunity, also spells responsibility.

But the pastor who would undertake this most profitable task, must not only know books widely, but he must know youth too.

Let him be sure he does not suggest books just because he thinks they are the proper conventional volumes for youth. Books must be interesting to the reader. If they are not, they will do less harm to lie on the library shelf. However, interest may be stimulated by stirring up curiosity.

It will pay the minister to study this subject—or these two subjects, books and boys, for few things are more profitable in rich results than giving youth a love of books and the habit of reading.

## CHILDREN'S BOOK WEEK

Marion Humble, Secretary National Association of Book Publishers

*Children's Book Week* is to be held November 7th to 13th this year. Many "weeks" have come and gone, but *Book Week* has grown in importance and influence each year, probably because its purpose—to provide boys and girls with good books—is linked up so closely with individual and community welfare.

The churches and Sunday Schools in many cities have joined with the public schools, the women's clubs, library and the bookstores in the observance of the Week. Exhibits of attractive books for young people borrowed from the library or from a bookstore have been held in connection with meetings of church groups. Sometimes the Midweek Meeting is devoted to the subject of children's reading, with talks by the minister and by church leaders on the value of encouraging the habit of reading and the choice of the right books for the home library.

Other popular features of *Book Week* in previous years have been programs on children's books at Mothers' Club meetings, Mother and Daughter, or Father and Son Banquets with talks by grown-ups and by the children themselves on "Books I Love Best," book sermons, young people's literary vesper services, and book costume pageants in which children represent favorite characters.

Librarians and booksellers have been helpful in organizing these programs in the churches. Often gifts of new books for the church library are made at the time of *Book Week*.

## Why Books Are Important

In these days of hurried living, when the earning and spending of money occupy so much of people's time and attention, we need more than ever before the spiritual release and recreation which books can give. Children who are being brought up in this era of concentration on material things should be taught to enjoy reading, to secure from books the power and inspiration to follow the higher rather than the lower choices throughout life.

Through reading the great children's classics, the biographies and histories written especially for young people, the varied and fascinating books of science, adventure and travel which are now being published, boys and girls have their vision of the world enriched immeasurably. It is part of the church's duty to urge parents to provide children with books and to read with them.

*Book Week* offers an opportunity to dramatize interest in the subject of books for boys and girls and should be the starting point for year-round emphasis by the pastor and his assistants in the church organization.

In a recent article Carl B. Roden, librarian of the Chicago Public Library, said:

"Books are now among the 'standard equipment' of most well regulated families. We have come a long way from the time when they were merely the luxuries of the rich, and almost as long a way since they were the exclusive and forbidding tools of the plodding student. Their potent and pervasive influence in and upon this generation and the way it is living its life is one of the interesting and heartening signs of the times. . . .

"Young people are a good deal in our thoughts these days.

"They are finding the world a wonderful place in which to live, and they are doing their living eagerly and thoroughly. They are in need of all the equipment we can supply for their adventure. The wisdom of the ages is at our command and theirs in books. These, at least, we may provide and they are now part of the standard equipment. Let us take it upon ourselves to see that they are well provided."

## THE VALUE OF A MAN

1. *The value of a man* is equal to his production minus his consumption.



2. When his production is less than his consumption, he has no "value;" he is, in varying degrees, just a social parasite.

3. When his production equals his consumption, he merely justifies his existence.

4. When his production exceeds his consumption, he is an economic success.

5. When his economic success is devoted to things which strengthen and uplift himself and his community, he is a social success.

6. When each man's acquisition is equal to his production, justice has been attained. This attainment is at once the task of a society or a state and the test of its quality.—*John Calder.*

#### EDUCATION IN DOLLARS AND CENTS

The question, "Does education pay?" has recently been answered again by Dean Lord of Boston University. He finds that the average grammar school graduate earns \$45,000 during his lifetime. The average high school graduate earns \$78,000, and the average college graduate earns \$150,000. The average untrained worker reaches his highest earning capacity of \$1200 at thirty years of age. The high school graduate reaches his peak of \$2500 at forty years and the average college graduate gets to his maximum of \$6,000 at sixty years of age. Dean Lord appears to have proved that the time and money invested in securing additional education pays not only in satisfaction but also in dollars and cents.—*Association Men.*

#### JUST A MINUTE

I have only just a minute,  
Only sixty seconds in it,  
Forced upon me, can't refuse it,  
Didn't seek it, didn't choose it,  
But it's up to me to use it,  
I must suffer if I lose it,  
Give account if I abuse it.  
Just a tiny little minute—  
But eternity is in it.

—N. T. A. Munder

#### LITTLE THINGS

For who hath despised the day of small things?  
Zech. 4:10.

Trifles make Perfection, but Perfection is no Trifle—*Michel Angelo.*

The one who fails to appreciate trifles or the niceties of things will have no part in bringing into existence either successful or beautiful things. Neither will that one enjoy beauty or success.—*Norman T. A. Munder.*

#### A WONDERFUL LAND

There's a wonderful land where I go by myself  
Without stirring out of my chair;

I just take a book from the library shelf  
Turn its pages, and presto! I'm there.

In that wonderful country of Yesterday,

Where "tomorrow" is always the "now,"

Where the good ship "Adventure" is spreading her sails,

While the sea-foam breaks white at her prow.

Where the desert sands burn in the African sun,  
Where the North shivers under the snow;  
Over mountains and valleys, where strange rivers  
run,

With hardy explorers I go.

I share, too, in the magic of fairies and gnomes:

I have followed the ways of the sea;

I have studied the fish in their watery homes,

And the bird and the ant and the bee.

I have followed the trail of the first pioneer

Over prairie and mountain range;

I have lived with their dangers and shared in their fears

In a country so new and so strange.

And then—just like magic—I'm high in the air

In a glittering aeroplane!

Swooping in bird-flight now here and now there—

Up, up through clouds and the rain.

O ship of adventure! your sails are spread wide

As they fill the winds of the West;

Restless and swaying, you wait for the tide

To bear you away on your quest.

With you I will sail for a year and a day,

To the world's most unreachable nooks,

For there's nothing to hinder the traveler's way

Through the wonderful Country of Books.

## A Story to Tell

#### AN AMERICAN SOLDIER AND A BIBLE

The wife of an American soldier serving in the Philippines came from San Francisco to Nagasaki, Japan, to meet her husband. He was to sail from Manila on a transport which would arrive in Nagasaki a day or two after her steamer reached there. So she went to a cheap inn kept by an American, to stay until her husband came. But the transport was a few days late and when it came her husband was not on it. For some reason he had been obliged to wait for the next ship. The poor woman had no more money and she now owed for a fortnight's board. So the rough landlord seized her trunk and put her into the street.

There is an American physician in Nagasaki, a lady beloved alike by Japanese and Americans. The soldier's wife had heard of this good doctor and went to her for advice and aid.

She told the doctor that her husband would come on the next transport and that he would pay her bill and redeem her trunk.

"But," she added, "my mother's Bible, which she gave me just before she died, in in my trunk and I am afraid it might be lost."

"Won't the landlord let you have that?"

"I asked him for it," said the woman, "but he rudely refused."

"Well," replied the doctor, "I will go down and see what I can do."

When she entered the public room of the inn there were in it a number of American soldiers and among them a young American officer. Of course they all looked with curiosity to see a lady of the doctor's appearance in that place. The young officer stepped a little nearer. The doctor went to the landlord, by the desk.

She told him about the American young woman waiting for her husband who would pay all bills when he came.

"But, she added, "her mother's Bible is in the trunk and she does not want to go without that."

"Well, I rather guess she will," said the landlord roughly.

The American officer stepped to the side of the doctor. "What did that fellow say to you?" he inquired.

"He says the woman can't have her mother's Bible," replied the doctor.

The officer brought his fist down on the table with a thump that made every bit of glass and crockery dance a jig, as he exclaimed in a very determined tone:

"Is there a man in this town that won't give an American woman her Bible?"

Turning to the landlord, he said sternly, "I'll give you three minutes to deliver that Bible, or I'll clean the place out," and taking out his watch, held it before him.

The landlord looked a little frightened; a pale, sickly grin came over his face.

About a minute had passed when the landlord said to the doctor: "The Bible's in the trunk there, in that room; you can go and get it if you want to; here's the key."

"Please go," said the young officer, "and we'll see that no one interferes with you."

The doctor went into the room. In a few minutes she returned with the book, showed the officer the name written inside the cover, thanked him and turned to go.

"Attention," rang out from the officer. Instantly every one of the uniformed soldiers came to order, and the old Bible passed out to the salute of the American flag.—*Retold from a story in The Churchman.*

### THE FATHER-AND-SON BANQUET

will be held next Tuesday evening under the auspices of the Baptist Brotherhood. The banquet will be served promptly at 6:15 and an excellent program carried through promptly. The evening service will be a Father-and-Son meeting and the pastor will preach on "Play Ball." Banquet 35c. Songs and toasts, stunts and great eats. If you do not have a boy, borrow one for the evening. Then bring him into the revival meeting.

#### Outline of Address

#### P-L-A-Y B-A-L-L

(Based on foot-ball game)

Matt. 28:18

All authority is given unto me in heaven and on earth.

Mark 16:15

Go ye into all the world, and preach the Gospel to every creature.

Mark 16:16

He that believeth and is baptized shall be saved; he that believeth not shall be condemned.

\* \* \*

*Truth, Purity and Righteousness  
are the things that really count*  
\* \* \*

There is a place in every life for *play*  
\* \* \*

### I—PLAY BALL:

PLAY according to Rules.

Old Rule of *truth* holds good.

You Cannot Make Your Own Rules.

You Must Recognize Authority.

Authority in the Home.

Authority in the School.

Authority in the Church.

PLAY Clean.

Dirty Playing may get by for a Time.

Dirty Playing lowers and degrades the Players.

Dirty Playing brings Defeat in the End.

WATCH for The Signals.

Off-side play is Penalized.

The *Umpire* is watching You.

The Bleachers (world) Have Their Eyes on You.

HOLD-the-Line.

Keep your temper.

Hold your place.

Co-operation in Team-work.

Don't try to play the game alone.

Don't criticize the other players.

Don't fail to back-up the other players.

### II—THE GREAT GAME OF LIFE.

Recognize the Authority of Jehovah God.

The world is seeking by every subterfuge to set aside God's authority.

By the rule of reason depending on human wisdom.

By setting aside the Bible, or explaining it away.

By clubs, societies to usurp authority.

The Man who Thinks He Can Play it Alone.

Always someone smarter than he.

Adversary always ready to take advantage of lone player.

Every new trick in the game you do not know.

There is *One* with whom you have to reckon.

There is a Gospel Message here.

He that believeth shall be saved.

Let the bleachers roar.

Let the multitudes cheer or deride.

Let the bands play and streamers fly.

It is for you to play the game.

Victory will come to the man who plays square with God.

"If a man contend in the games, yet is he not crowned, unless he strive lawfully."

Get the ball, and

"So run that you may win."

(*Ed. Exp.*: I do not know that you can use this. It was prepared for a specific purpose, and is not arranged in any homiletical order. It is not claimed to be exegetical in any sense. A "problem" sermon does not lend itself to general adaptation.—*Rev. Ernest H. Shank.*)

A man on the summit of a lofty mountain commands a wider landscape, and sees things that on the plains below would have been quite invisible. So many things unknown, incomprehensible to us on the plains of earth, will be all visible on the mount of heaven.—*Guthrie.*



# The Homiletic Year—October

Armistice Day

REV. Wm. J. HART, D.D.

Thanksgiving

## Armistice Day

### PERSHING AND HIS FOLLOWERS

General Pershing has always paid sincere tribute to the valor of the American soldiers, and has spoken of them in such words as these:

"I pay the supreme tribute to our officers and men of the line.

"When I think of their heroism, their patience under hardships, their unflinching spirit of offensive action, I am filled with emotion which I am unable to express.

"Their deeds are immortal, and they have earned the eternal gratitude of our country.

"No army has ever more loyally or more effectively served its country, and none has ever fought in a nobler cause."

### THE DAY OF MEMORIES

Anxiety and suffering prevailed during the days of the World War. Then came the memorable date, November 11, 1918, when the armistice became effective. What a delirium of joy was experienced! The fighting was over, the cause which America championed was victorious, and the speedy return of our lads was anticipated. Everyone was happy.

Then followed an un-forgettable event on the 11th of November in a later year. An Unknown Warrior, selected from America's sons, was laid to rest in Arlington. From what part of our great country did he go forth to serve his land? No one knows. East, West, North, South, solitary farm-house, village and city may alike think of him as their own. He represents that number who lie in unnamed graves; and in a broader sense he represents all who made the supreme sacrifice in a terrific combat.

Surely then Armistice Day is one of sacred memories. It is a day for reflection and the reverent expression of patriotism.—W.J.H.

### FOUGHT FOR VISIONS

"Though mockery shakes the tinsel on its head And points us back to darkness and to hell, Cackling, 'Beware of visions,' all our dead Whisper—*It was for visions that we fell.*"

—Alfred Noyes in an Armistice Day poem.

### OUR FLAG'S HEROIC COLORS

"I pledge allegiance to you, flag of my United States, in word and deed. I believe that you will help me to be a loyal citizen in peace and war. I believe that you will lead the world, not only in strength but in righteousness. I believe that your stars are the shining symbol of the eternal brotherhood of man in this world.

"Old Glory, as I stand and salute your heroic colors of red, white and blue, I promise to follow your ideals of liberty, justice and peace, not only for America, but for the world."

The above creed was written by a 13-year-old Japanese school-girl, and was awarded a silver trophy as a state prize. The author, Fumie Yamgisawa, was born of Japanese parents in the United States, and is therefore an American citizen.

Said a New York newspaper, "This short creed comprises all that is necessary for the making of a true American—love, support, obedience, confidence, hope, dependence."

### WHAT A WAR HERO IS DOING

Do you remember Alvin C. York, the sergeant from Tennessee, who emerged from the Great War as the most conspicuous individual hero among the American troops? His most remarkable exploit was accomplished in the battle of the Argonne, when at the head of a squad of seven men he attacked a strongly entrenched battalion of German machine-gunners, put the battery out of action, killed a good many more men than were in his own force and marched 132 prisoners back into the American lines. He is entitled to wear the Congressional Medal of Honor, the highest of military decorations, the French Medaille Militaire and Croix de Guerre, the Italian Croce di Guerra and the Montenegrin medal for bravery on the field. If you are looking for a real military hero, Sergeant York is your man.

The best thing about him is that he has turned out to be as fine a type of American manhood in peace as he was in war. When he came back he had plenty of chances to capitalize his fame by appearing on the stage or in the moving pictures. But he did nothing of the sort. He did go about lecturing and he made \$15,000 in that way. What did he do with it? He gave it all to a fund for establishing a school of industrial education among the hills of eastern Tennessee, whence he himself had come. He worked with the legislature of his state till it added \$50,000 more. He got various people to give the land for his school. He has fourteen hundred acres now, and he has raised money enough to go ahead with the building of his school.

It is to be a vocational school, and it will give instruction in industrial and agricultural subjects as well as in the studies that belong to the usual grammar or high-school courses. It will light a lamp of learning and good citizenship among the Cumberland hills in a hitherto none too well illuminated territory. Sergeant York himself had

only a moderate amount of education in his youth. But he brought back from his experience in the Army, not a fondness for warfare or a sterile pride in his own exploits, but a determination to do what he could to bring into his native hills more of the blessings of education which he had seen other parts of the world enjoying. In the face of delays and discouragements, forced to earn a living for his family, and able to work on his great idea only in the intervals of his daily toil, he sees at the end of eight years the fruiting of his hopes and dreams.

Alvin C. York, in war and in peace, is a citizen of whom the United States can be proud.—*The Youth's Companion*.

## Thanksgiving

### "YE THANKFUL PEOPLE"

"Come, ye thankful people, come,"

we sing in our church services in the golden autumn season; and the people are songfully exhorted to

"Come to God's own temple, come,

Raise the song of harvest home."

Gratitude endeavors to find fitting expression at the thanksgiving season. Most churches arrange a service for special thanksgiving sometime during the day, or on the preceding evening. Sometimes this service is a call to a particular congregation; but in many communities it is arranged for several congregations to meet together in a spirit of united thanksgiving. Ministers and musical directors plan carefully for this occasion. It becomes a period when thanksgiving may find vocal utterance.

Feasting and family gatherings have always been associated with thanksgiving in our national history. These add zestful delight to the day. Yet no thanksgiving is complete which does not give recognition to God, the Giver of all good gifts.

Forgotten are the minor ills of life amid the major notes of gladness on the day of thanksgiving. C. H. Spurgeon wrote: "When we bless God for mercies we prolong them, and when we bless him for miseries we usually end them. Praise is the honey of life, which a devout heart sucks from every bloom of providence and grace. As well be dead as be without praise; it is the crown of life."

And Kate R. Stiles sang:

"What though shadows rise to obscure life's skies,  
And hide for the time the sun;

They sooner will lift, and reveal the rift,

If you let the melody run."

### SENTENCE SERMONS OF THANKSGIVING

**Psa. 26:7.** That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

I think we should emphasize the sheer happiness of belonging to God.—*Dr. Charles Brown*.

Keep smiling, even when it hurts.—*J. W. G. Ward*.

"The crown of his mercy," said Spurgeon once, in one of those sentences that haunt the heart, "would be almost too heavy to wear, if it were not lined with the velvet of his loving kindness."—*W. Robertson Nicoll*.

A man may be ungrateful, but the human race is not so.—*Milton*.

Gratitude is the fairest blossom which springs from the soul; and the heart of man knoweth none more fragrant.—*Hosea Ballou*.

We thank Thee for flowers and fragrance and fruits and the limitless charms of earth and sea and sky.—*Ira Landrieth*.

O God, who hast folded back the mantle of the night to clothe us in the golden glory of the day, chase from our hearts all gloomy thoughts, and make us glad with the brightness of hope, that we may effectively aspire to unwon virtues, through Jesus Christ our Lord. Amen.—*An Ancient Collect*.

\* \* \*

There is more prayer than praise as a rule.

For twenty accounts of prayer (in our religious literature), you will not find more than one of praise.

It is rare to have even a sermon upon praise.

Praise means that we consciously and freely own God as our All and our End; from him we receive whatever we have and are, and to him we owe everything.

Praise soars instantly to God.

—*Sir William Robertson Nicoll*.

### THE FIRST THANKSGIVING FEAST

At the first harvest ingathering, in 1621, the Pilgrims celebrated Thanksgiving Day in Plymouth, and the Indians, who were their guests, brought in five deer for the feast.

The first food they tasted when they landed was venison brought them by the Indians. Alice Morse Earle tells us that some families lived wholly on venison for nine months of the year. The pioneers of that day were astonished at the tameness of these graceful animals. Frequently two hundred deer were seen near one of the forts. It is recorded in 1735 that the Indians sold a deer in Georgia for a sixpence. At Albany, New York, the Indians would gladly barter a stag for a jack-knife or a few iron nails. In winter the deer would come and feed from the troughs of the hog pens in Albany. Even in New York City in 1695, a quarter of venison could be bought for ninepence.—*The Classmate*.

### SIMPLE BLESSINGS

A night's sleep, what a miracle of mercy it is; and a new day and the waking up with health to face it; aye, even a pleasant meal with one's household, is not that worth a thanksgiving? Or, an interesting book, an hour with an old friend, a Sunday's quiet resting after a strained and weary week, or some new light of interest or meaning in one's favorite line of study—it is such things as these, far more than great special blessings, which make up the sum of happy life; and it is such things, if one would but think of them more, and not be always taking them as a matter of course, which would fill our days with thanksgivings.

—*Brooke Herford*.

### ONE DAY FOR COMPLAINING

How it would revolutionize life if we could agree



to have one day a year for murmuring and complaining, for letting out the floods of pent-up annoyances and grudges and slights, and be thankful the rest of the time! How much better than to try to be thankful one day by law and grumble by impulse for three hundred and sixty-four!—*Malibie D. Babcock.*

### HAPPY MEMORIES

Nothing can take happy memories away from you, and they become happier, or seem to become happier, as they fade into the past.—*Tatler.*

### THE WORDS ON THE WALL

"Nothing so pleases God in connection with our prayer as our praise," once wrote the Rev. Henry Frost, director for North America of the China Inland Mission, "and nothing so blesses the man who prays as the praise he offers. I got a great blessing once in China in this connection. I had received bad and sad news from home, and deep shadows had covered my soul. I prayed, but the darkness did not vanish. I summoned myself to endure, but the darkness only deepened. Just then I went to an inland station and saw on a wall of the Mission home these words: 'Try Thanksgiving.' I did, and in a moment every shadow was gone, not to return. Yes, the Psalmist was right. 'It is a good thing to give thanks unto the Lord.'"

### DAY OF JOY

What are you thankful for this Thanksgiving Day? Wait a minute. It is characteristic of Americans to attempt to express nearly everything in terms of money. Or, at least, in terms of prosperity.

Most of us have the notion that Thanksgiving Day as a national festival was born in much the same spirit—a gratitude for good fortune. To some extent, it was. The Pilgrim Fathers were thankful for crops that ensured them against starvation in the barren winter that lay ahead. But unquestionably their joy was not confined to food.

They thanked the Almighty for liberty in government, freedom of worship and the simple joys of happy homes.

So, this Thanksgiving Day, let us not be thankful merely in proportion to our prosperity.

Let us remember and be thankful for these more important elements of life—our families, our health, our friends.

Many a home that is trying to make a small chicken serve as Thanksgiving feast for a half dozen hungry mouths has more of genuine love and happiness to be thankful for than some of the places where butlers served giant turkeys on silver platters.

And if we are away from home, forced to dine at a public eating place among strangers, let us be thankful for the love of far-away home folks and friends.

Such is the real Thanksgiving spirit.—*Editorial in the Syracuse Post-Standard.*

### A SILENT TE DEUM

We thank Thee, Lord,  
For all Thy Golden Silences—

For every Sabbath from the world's turmoil;  
For every respite from the stress of life;  
Silence of moorlands rolling to the skies,  
Heath-purpled, bracken-clad, aflame with gorse;  
Silence of gray tors crouching in the mist;  
Silence of deep woods' mystic cloistered calm;  
Silence of wide seas basking in the sun;  
Silence of white peaks soaring to the blue;  
Silence of dawnings, when, their matins sung,  
The little birds do fall asleep again;  
For the deep silence of high golden noons;  
Silence of gloamings and the setting sun;  
Silence of moonlit nights and patterned glades;  
Silence of stars, magnificently still,  
Yet even chanting their Creator's skill;  
For that high silence of Thine Open House,  
Dim-branching roof and lofty-pillared aisle,  
Where burdened hearts find rest in Thee awhile;  
Silence of friendship, telling more than words;  
Silence of hearts, close-knit heart to heart;  
Silence of joys too wonderful for words;  
Silence of sorrows, when Thou drawest near;  
Silence of soul, wherein we come to Thee,  
And find ourselves in Thine Immensity;  
In our souls' silence, feeling only Thee—

We thank Thee, thank Thee,  
Thank Thee, Lord!

—*John Oxenham.*

### PURPOSES OF FATHER AND SON WEEK

Among the purposes of the National Father and Son Week are the following:

1. To keep alive the very best in American home life for the growing boy.
2. To get fathers to renew their interest and reconsecrate themselves to their parental obligations.
3. To lead sons to deeper respect and appreciation for their fathers and for their homes.
4. To lead fathers and sons to recognize the Church and Sunday School as necessary to the finest development of their character and to co-operate in the work and support of the Church in extending and making effective in everyday life the will of God.
5. To acquaint fathers more intimately with simple principles of boy psychology.
6. To encourage fathers and sons to accept in a larger way the principles of citizenship.
7. To emphasize the necessity for the home's beginning early with boys the training in physical, mental, spiritual, social and economic activities.
8. To create interest on the part of fathers and sons in nature study, woodcraft and God's great out-of-doors.—*Brooklyn Eagle.*

### SENTENCE SERMONS ON FATHER AND SON

My Boy Has Taught Me—

How patient my father was.  
The importance of accuracy.  
That the race is still in its childhood.  
That humanity is instinctively religious.  
What the fatherhood of God means.  
That prejudice is a sin of adult life.  
How easy it is to forget an injury.

—*Roy L. Smith.*

### THE BOY THE FUTURE CITIZEN

The one hundred per cent boy is the father's pal, the mother's hope, the worry of his sister and the cross of his maiden aunt; but he is also the citizen who will control the future.—*Prof. H. J. Peet.*

#### WHAT IS A BOY?

He is a person who is going to carry on what you have started.

He is to sit right where you are sitting and attend to those things you think are so important when you are gone.

You may adopt all the policies you please, but how they will be carried out depends upon him.

Even if you make leagues and treaties, he will have to manage them.

He is going to sit at your desk in the senate, and occupy your place on the supreme bench.

He will assume control of your cities, states and nation.

He is going to move in and take over your prisons, churches, schools, universities and corporations.

All your work is going to be judged and praised or condemned by him.

Your reputation and your future are in his hands.

All your work is for him, and the fate of the nation and of humanity is in his hands.

So it might be as well to pay him some attention.—*Reading Bulletin.*

### A FATHER'S WISH FOR HIS SON

A book was placed in my hands, after making an address on Lincoln, which is probably unfamiliar to the present generation. Its title is, "The Forest Boy: a Sketch of the Life of Abraham Lincoln." Z. A. Mudge is the author, and it was published in New York in 1867.

This I found written inside the cover: "Presented to Master Frank Dudley Corse by his Father, Nov. 22, 1867."

This note then followed: "Listened with unabated interest while it was read, even to its close—and with tearful eyes to the closing chapter.

"May my boy, like 'The Forest Boy,' be honest and true."

The father was a Methodist minister. The son for whom this prayerful wish was expressed became an editor. He has built up a large publishing business; and for nine years has been president of the Northern New York Press Association. Meantime he has also displayed a large interest in community and church affairs. Nearing the three-score and ten age, he has worthily fulfilled the desire of the father whose name he reveres.—*W.J.H.*

### BE A PAL TO THE BOY

A father should help to develop a boy spiritually, mentally and physically. He should also help him to choose his vocation in life and do everything in his power to develop the boy into the man he should be. One of the most important things

a father should do is to take an interest in all his son's activities and encourage him. Best of all, he should show the boy that he has confidence in him. There is nothing better than this spirit of confidence to develop a feeling of understanding between a father and his son.—*Lawrence Hobler.*

#### FATHER

Used to wonder just why father

Never had much time for play,

Used to wonder why he'd rather

Work each minute of the day.

Used to wonder why he never

Loafed along the road and shirked;

Can't recall a time whenever

Father played while others worked.

Father didn't dress in fashion,

Sort of hated clothing new,

Style with him was not a passion,

He had other things in view.

Boys are blind to much that's going

On about 'em day by day,

And I had no way of knowing

What became of father's pay.

All I knew was when I needed

Shoes I got 'em on the spot;

Everything for which I pleaded

Somehow, father always got.

Wondered season after season,

Why he never took a rest

And that I might be the reason

Then I never even guessed.

Father set a store on knowledge,

If he'd lived to have his way

He'd have sent me off to college

And the bills been glad to pay.

That I know was his ambition.

Now and then he used to say

He'd have done his earthly mission

On my graduation day.

Saw his cheeks were getting paler,

Didn't understand just why,

Saw his body growing frailer,

Then at last I saw him die.

Rest had come! His tasks were ended,

Calm was written on his brow;

Father's life was big and splendid,

And I understand it now.

—*Edgar A. Guest, in Detroit Free Press.*

### THE BOY PROBLEM

The great problem we have to face with boyhood today is how to make him happy and promote his progress in the way of clean living and clean thinking, rather than the prevention of his criminal tendencies. I think we ought to realize that all boys have to pass over the crest of fool's hill, and by leading him, rather than disciplining him, we will attain far greater results.—*Frederick M. Snyder.*



# Great Texts and Their Treatment

REV. WM. J. HART, D.D.

## THE KIND OF MAN HE WAS

**Mark 3:1.** "There was a man there (in the synagogue) which had a withered hand."

He was one of the crowd of undistinguished people who go to church upon the Sabbath day. Tradition says he was a bricklayer, and quite probably that is true. . . . And one of the striking things about the gospel is its perennial and amazing power over ordinary people like this bricklayer.

Again, we recognize him as a person who had a hard and embittering experience. We feel the force of that more vividly when we turn to the Gospel of St. Luke.—Luke was a doctor, with a doctor's eye, quick to observe everything pathological.—This cruel affliction had come upon him gradually. His hand grew stiff; he lost the power of it; gradually it shrank and atrophied. Until now, when people passed him in the street, they glanced at him with commiseration and called him "the man with the withered hand."

And then, equally evident is this, that this man had not lost his faith; for first of all the Saviour healed him, and faith is indispensable to miracle. . . . I want to say a very comforting thing, out of a long pastoral experience. I think that many people have more faith than they are ever willing to admit.

And then this man had not given up the Church: that also is a witness to his faith. . . . After that cruel irony of heaven, after that seemingly meaningless catastrophe, there he was, in his familiar place, listening to the gracious news of heaven.

But I "keep the best wine to the last," for there is one thing more to be said about this bricklayer. He was a man who found he could do that which up to this hour he had deemed impossible. The Lord said, "Stretch it out," and he just did it. He did not pray about it, nor discuss it, nor plead that it was utterly impossible. . . . There may be seeming ironies in life: there are none in the commands of Christ. When he enjoins, he enables. When he commands, he gives the power.—*Dr. George H. Morrison. (Condensed from the British Weekly.)*

## A GREAT PLEDGE FROM GOD FULFILLED IN CHRIST

**Isa. 60:13.** "I will make the place of my feet glorious."

The place of his feet — life itself. Our task in life:

1. To Be.
2. To Do.

3. To Do Without.

4. To Depart.

In each of these places for our feet Christ has planted his, leaving the place glorious.—*Dr. James Moffatt.*

## THE GREAT LEADER

**Isa. 55:4.** "Behold, I have given him for . . . a leader . . . to the people."

A steamer left Limerick for Iceland one day during the Great War. The weather was cold and the sea rough, with a stiff head wind blowing. On the voyage the ship was struck by a torpedo, and sank in four minutes. The captain, who had employed these minutes in handing out lifebelts, and cheering the men, went down with the ship, and on coming up was caught with five others on the upturned boat. One boat had got safely afloat, and the sailors on board her, after a struggle, managed to rescue the captain and their comrades. The captain was by that time unconscious, and, as he was unable to direct them, the men decided to make for some islands thirty miles away. For nine hours they labored, but made no progress. Rain was falling in torrents, and the sea was so high that they gave up in despair. Next morning the captain was much better, and able to take command. He decided to make for the mainland of Shetland, 150 miles away. "I promise to take you there," he said, "and we'll land at Rona's Hill." With an oar for a mast and a boat cover cut down to serve as a sail they started on the return, and, as a sailor said afterwards, "We struck the Hill as straight as a die."

That captain was a real leader:

1. Because he was in the boat with the men, suffering the same hardships, exposed to the same perils.

2. He was a real leader, because he knew more than the men.

3. That is the kind of a leader we need in life, that is the Leader whom God has given us in Christ.—*Prof. A. B. Macauley, D.D.*

Dr. W. L. Watkinson sometimes said that a sermon might be developed from a good illustration. The above outline confirms this.—*W.J.H.*

## THE RELATION OF FATHER AND SON

**Prov. 10:1.** "A wise son maketh a glad father."

The world has never been easy for boys. Despite the halo of romance around boyhood, boys have had to meet their own struggles. Joseph, David and Daniel are illustrations of those who have been misunderstood.

The word *wise* in the text means high principle in conduct, finding its expression in life, rather than an accumulation of knowledge.

I. The Father has an Inescapable Obligation towards His Son.

Here is an instance where every man must bear his own burden. Neither the school nor the church, the teacher nor the scoutmaster, can take the father's place.

1. The father is responsible for the proper moral and religious training of his son.

2. The example of the father is a potent factor in the life of the boy.

For instance, he should take his lad to Sunday School, rather than send him.

II. The Son Has Direct Obligations toward His Father.

1. Due respect should be shown him. "Honor thy father." An instructor in a high school, in examining some essays, found that the boys of Jewish families revealed greater respect for their fathers than did others.

2. The advice of the father should be followed by the son. Bishop J. W. Bashford, when a boy, broke a window. It was the advice of his father that he should pay for it, and the lad drove a cow six miles to earn the needed quarter.

3. The son should respect his father's love. The average lad can easily discern how great are the sacrifices which the father gladly makes that the boy may have some things which he wishes.

III. The Interests of the Father and the Son are Mutually Related.

The son bears the father's name, and inherits certain of his characteristics. The letters of Roosevelt to his children should be read by both fathers and sons.

IV. The Father Rejoices with His Son in All His Achievements.

Two things are necessary, President Coolidge once told some boys: "Work hard; and behave yourselves."

"I do not see how you could help amounting to something with such a father behind you," said one man to another. What a superlative tribute was this to a true-hearted father!

A father and his tiny son

Crossed a rough street one stormy day.

"See, Papa," cried the little one,

"I stepped in your steps all the way!"

\* \* \*

If this man shirks his manhood's due,

And heeds what lying voices say,

It is not one who falls, but two —

"I stepped in your steps all the way!"

But they who thrust off greed and fear,

Who love and watch, who toil and pray —

How their hearts carol when they hear:

"I stepped in your steps all the way."

—Roy Temple House.

—W.J.H.

### TRUE THANKSGIVING

Psa. 116:12—What shall I render unto the Lord for all his benefits towards me?

V. 13—I will take the cup of salvation, and call upon the name of the Lord.

V. 14, f. c.—I will pay my vows unto the Lord.

V. 17, f. c.—I will offer to thee the sacrifice of Thanksgiving.

\* \* \*

Thanksgiving Days were frequent with the Psalmist:

I. On one especial Thanksgiving Day he was overwhelmed with the thought of God's benefits.

1. In Psa. 116, verses 1, 5, 6, 7, 8, he enumerates these benefits: God hath heard me; hath been gracious, righteous, merciful; hath preserved, saved, dealt bountifully; delivered soul from death, eyes from tears and feet from falling.

II. Certainly words are not adequate to express his thankfulness. What can he do?

III. His Conclusion—Common sense—Render deeds as well as words.

1. Personally, graciously, accept, overflowing cup of Salvation. V. 13.

2. Ask more largely, praise more joyously, worship more sincerely. V. 13, 17.

3. Be secretly and openly, financially and every-way honest with the Lord. V. 14, 18.

4. Make a sacrificial offering to show thankfulness. V. 17.

\* \* \*

Since Christ came, our causes for Thanksgiving are two to one what the Psalmist's were.

I. Our words of Thanksgiving on this day will have more weight if we back them up by being right with God in every particular.

1. Accept personal salvation—take the overflowing cup.

a. Sum total of salvation not lessened by our taking generously.

b. Harmony not complete unless every reed, every pipe, every string—all are in tune.

2. Call upon God.

a. In joy and in sorrow.

b. Hitherto have ye asked nothing—ask and ye shall receive. John 16:24.

c. Pray without ceasing.

d. In everything give thanks.

3. Be absolutely honest with God.

a. We are stewards and must be found faithful.

b. The tithe.

c. The talent (voice, special ability, etc.).

d. A call to service.

e. A call to the ministry.

f. Christlike actions.

(1) In "The Christ of the Indian Road" "the whole burden is: "Present Christ; be Christlike."

4. God has given his best; in return, give the best you have.

a. I beseech you . . . present your bodies . . . Rom. 12:1.

b. "My body, soul and spirit,

Jesus, I give to thee;

A consecrated offering,

Thine evermore to be."

II. The Psalmist's method the only true method of giving thanks and entering into the joy of Thanksgiving day.

i. In O. T. and N. T. times and today, two classes of people:



- a. Those who have not caught the Psalmist's idea and are glum, thankless, joyless.
- b. Those who know, and put into practice his idea. They are the thankful, joyous, radiant, choice spirits of earth.
- (1) David, Isaiah, Paul, the martyrs, Livingstone, Dan Crawford.
- (2) Chiefest among them, Jesus, of whom the writer to the Hebrews says, "Who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the Father." Heb. 12:2.
2. The joy of your Thanksgiving Day will be determined by which class you choose to join.
- Rev. E. S. Beebe, *Richfield Springs, N. Y.*

Outlines

- REV. H. H. FULLER
- I. OTHER WORLDLINESS
- Text: Heb. 13:14.
- The Christian is not worldly nor otherworldly, but unworldly.
1. The otherworldliness of the post-apostolic age "The world to come."
2. The otherworldliness of the medieval age "The monastery world."
3. The otherworldliness of the modern age, "A changed world."
- Conclusion: We beseech you to set your minds on the things that are eternal.

- II. MODERN PROPHETS
- Text: Prov. 29:18; Isa. 6:8, 9; Matt. 5:12.
- The prophet is a seer and a speaker — forth-telling more than foretelling.
1. The history of prophecy — contrasting the prophet and the apocalyptic seer.
2. The task of the prophet — To reveal God as father, men as brothers; warnings and promises in regard to these two teachings. Ex. Amos, Hosea, Isaiah.
3. The prophet in the modern world is a mystic — a man of vision — a "Voice."
- Conclusion: We still need the voice of the prophet proclaiming holiness, justice and truth.

- III. MODERN CRUSADES
- Text: Matt. 28:16-20.
1. The story of chivalry culminating in the order of the Knights Templars.
2. The story of the success and failure of the Crusades.
3. Modern Crusaders — Wendell Phillips, Henry Ward Beecher, Horace Mann and others.

- IV. THE MODERN GOSPEL
- Text: 1 Cor. 2:2.
- Definition of the Gospel.
1. What the gospel has meant in different ages.
2. The modern gospel exemplified by Gandhi.
3. The modern gospel is really old-fashioned — for Jesus Christ is our gospel.

- FUNERAL SERMON: A FINAL ADIEU
- Text: 2 Tim. 4:6.
- What it means to say good-bye.
1. Paul was more concerned with a correct moral condition and faith in eternity than in the philosophic phenomena of death.
2. To some people there is no sting of death.
3. We love to live and yet, "For me to live is Christ, to die is gain."
4. Two ways of meeting death: a. To struggle hopelessly; b. To say, "His will is best."
- Hymn — "I heard the voice of Jesus say."

- OLD FOLKS DAY: "THE LIGHT AT EVENTIME"
- Text: Zachariah 14:7, Revelation 21:23.
- We have not yet discovered with all our knowledge the secrets of life and death.
1. For God holds these secrets: And he is powerful, just and merciful.
2. Just as at evening time after a cloudy day the sun breaks forth and we see the glory of sunset and rainbow, so does God bring peace at the end of the road.
3. John did not tell us all about Heaven — but he did say the Lamb was the Light thereof. He is also the light of this world and the light for the transition of the two worlds.
- Conclusion: At evening time when we expect shadows to appear it is light.

- BUILDING THE KINGDOM
- The Foundation. "Other Foundation can no man lay."
- "This House." Meaning and message of the church building.
- "A Spiritual Body."
- The Teaching Service.
- The Preached Word: "The foolishness of preaching."
- Efficient Management: "We are workers together with God."
- Manhood building the kingdom.
- Womanhood building the kingdom.
- Other builders. Those who have laid the foundation. "Others have labored and we have entered into their labors."

- ADDRESSES
- The Problem of the Delinquent Young Man.
- The Man Who Delivers the Goods.
- The Value of An Education.
- Our Public Schools.
- The Glories of Our Country.

Upon 1,682 white stone crosses that mark the resting places of unknown American army dead in France, the American government will chisel this legend:

"Here rests in honored glory an American soldier known but to God."

The epitaph was selected by the Battle Monuments Commission, headed by General Pershing, and was later approved by Secretary Davis.—*Record of Christian Work.*

# Sermons

## Thanksgiving Sermon

REV. CHARLES LEE, D.D.

At that season Jesus answered and said, I thank thee, O Father, Lord of Heaven and Earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes: Yea, Father, for so it was well-pleasing in thy sight.—Matthew 11; 25, 26.

Jesus was a gentleman. His courtesy showed itself in myriad ways, among others in always giving thanks. Every meal was hallowed by praise and prayer. He took no gift from his Father's hand without acknowledgment, nor should we. The daily grace before meat is capable of variety. An aged minister whom I knew was lovingly watched by his family for two weeks without his knowledge and no two blessings he asked were alike. Forty different ways he acknowledged the goodness of God. Shall we not before high heaven accuse any household of bad manners that takes its meals without a "Thank you" to the gracious Provider? Sing the doxology, have silent grace, or in some way be polite to God. Jesus as a gentleman always gave thanks. In the text is one of his high peaks of gratitude. Let us climb up to it by gradual steps of thanksgiving.

Thank God for yourself. Take an inventory of what you possess. For how much would you sell the little finger of your left hand? But you have ten fingers and skilful hands for which thousands of dollars would be a poor price. Your five senses are of value to you beyond money equivalent, hearing to catch the music of the world, sight to enjoy the never ending panorama of the beautiful. There is your countenance. Suppose some miscreant should dash vitriol in your face and after the pain had subsided you should find your features a horror to look upon, made hideous for life. Now imagine your injurer should come to you saying, "I am utterly penitent for my crime. What money compensation can I give you?" You would set a figure crowding a million, wouldn't you? And there is your mind that thinks and dreams and loves. How large a sum could I offer to induce you to become an imbecile or a lunatic for the rest of your life? In yourself you are a millionaire and when next you stand before a looking-glass thank your Creator for what he has bestowed upon you. You have a body and are a soul. Before the immortal spirit the Bible is a mirror and shows that "you are bought with a price," nothing short of the death of the Son of God. Whatever you think yourself worth, that reveals the value that the heavenly Father places upon you, his child.

Thank God for nature. As a boy I could scarcely believe my father when he told me that in common clay there is a metal shing like silver when released from its entanglement of earth. Now your kitchens are adorned with varied utensils of aluminum. The ingenuity of man has turned the mighty force of Niagara into fierce electric flame that melts out the metal from the clay. That is

just one sample of what treasures your great Provider has stored in nature. He knew that all this coming year little children and strong men and trembling grandsires would be praying, "Give us this day our daily bread," so he spoke to his servants the seed, the soil, the sunshine, the shower and the farmers. By their co-operation under the summer sky there ripened eight hundred and fifty millions of bushels of wheat, enough to feed all Americans and send a fourth of it to supply the hungry across the seas. The estimated corn crop is worth about three billions of dollars. The miners of the country bring to the surface black diamonds worth a billion and a half, but the farmers mine the surface soil and get twice as much. Thank God for coal that enriches this valley and warms ten thousand homes, and the fertile fields that give food to the nation. But we are just commencing to use the resources the bountiful Giver placed in the world. He told Adam to subdue the earth, and his sons are beginning to understand that any thing they can imagine they can do. So air ships scuttle over the continent and across the seas, millions listen while men in their houses speak by radio to the whole nation, and the radio message has been sent round the world in five seconds. The astronomers tell us they have measured stars so distant that their light, speeding at inconceivable velocity, has taken a million of years to reach us. Look up, striving to go out in thought on that path of light till reason reels in the attempt, then read, "As the heavens are high above the earth, so great is his mercy toward them that fear him." But turn to the infinitesimal. Take a dewdrop and imagine its tiny globe expanding till it is as large as this great earth. The sober scientists tell us that the atoms of that drop of water will now be as large as golf balls, possibly the size of the foot balls that floundered in the mud last Saturday. But that is not all. Each one of these atoms is a little solar system with a central nucleus like a sun with electron planets revolving around it. Gaze skyward and say with the Psalmist, "O Lord, how great are Thy works;" then look down atomward and continue with him, "Thy thoughts are very deep." Thank God for nature.

Thank God for education. The teachers and experts in pedagogy have built up a system that climbs from kindergarten through grammar grades, high school, college, university, professional school to fitness for any occupation. Any young man or woman who has fair health and average ability can attain a college degree in this land, such are the opportunities of happy America. We like to estimate values in dollars and cents, and a Boston professor of Business Administration has brought in the results of a long investigation. The high school graduate will earn in his life \$33,000 more than his companion who stops with the grammar grades. If our youth goes on through college, he will gain \$100,000 more than the untrained



man. Furthermore, the uneducated men have largely lost their earning power when they are sixty, and three-fifths of them are dependent on others by that time. The college man is often at the peak of his success by that period. School taxes may be high, but remember that you are putting \$33,000 into the pocket of the average boy that goes through the course in that great building on the hill. The joy and satisfaction of culture are a wealth surpassing the money. Thank God for education public and private.

Thank God for the church. Let us cluster some of its benefits around four statues. There will be soon erected in Washington a statue of Roger Williams, that earnest Puritan pioneer of Baptists, who have now grown to a host of seven millions. Across the street from the site of the Williams memorial is the equestrian statue of Francis Asbury, first American bishop of the Methodist church. When he came to our land there were three hundred of his denomination, but when he died there were two hundred thousand, and now they also number seven millions. Since we Presbyterians are not so numerous, allow us to have two statues, one that figure of John Witherspoon in Washington, the only minister whose name is on the Declaration of Independence, the other the form of Marcus Whitman, which adorns the front of our Philadelphia publication house. When President Harding on his last tour had reached the vicinity of Whitman's labors in Oregon he paused to give a remarkable missionary address, eulogizing Whitman who roused President Tyler and Daniel Webster to the value of the northwest and saved Oregon, Washington and Idaho for the United States. Well might President Coolidge in his noble address at the unveiling of the Asbury statue say, "It was because of what Bishop Asbury and his associates preached, and what other religious organizations through their ministry preached, that our country has developed so much freedom and contributed so much to the civilization of the world." Thank God today for the church of the living God, purchased by the blood of his Son.

Now let us climb higher, seeking faith to thank our Father for the trials of life. There runs all through Holy Writ the revelation that afflictions are sent in kindness. Among the last words we hear Jesus uttering through John on Patmos are, "As many as I love I rebuke and chasten." God loves us so much that he is willing to wield the sharp knife of distress that he may cut out the fatal cancer of sin. Some time ago in this pulpit I reminded you that our Lord in the gloom of the betrayal night, as he held in his hand the cup whose crimson contents symbolized his anguished death, gave thanks — thanks on the eve of the most intense agony the universe has known. "For the joy that was set before him he endured the cross." Let the light of such a revelation fall on the sorrows of the year. There have been physical sufferings. Perhaps fortune has gone. Ill health may have become chronic. Friendships have grown cold. Children may have given the heart-ache, for heedless youth sometimes crushes the

ones that love it most. President and Mrs. Coolidge have followed to the grave their charming son Calvin. Some of you, like me, have gone to God's Acre with a sacred, beloved form. The rooms of the manse are filled with the artistry of the vanished hand of her who is gone, who was such a blessing in home and church. I dream that the Master, who is preparing a place for his followers and who always sought the help of his friends, may be asking her to adorn the mansion of her loved ones with the wealth of her passion for the beautiful. Let us seek faith to thank God for the bereavements of life.

And now let us come to the summit of this mount of gratitude with Jesus. "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes." This sounds passing strange, that the things of the kingdom, the salvation of men, the honoring of the all-loving God, should be concealed from the wise, the brainy, the scholars, and should be made known to the common people, as infants in their understanding. The trouble was not with wisdom itself, but with the attitude of the so-called wise. Their pride shut them out of saving knowledge, while the humble learned of Him and entered the kingdom. It took men centuries to find out that the way of science must be the humble asking of nature its secrets, rather than forcing it to come to preconceived ideas. Entrance to the kingdom of knowledge and of heaven is by the same lowly gate of humility. So the multitude of ordinary people, whom God loves, for he makes so many of them, hear Christ gladly, while the scribes contemptuously criticise him. But notice the reason Jesus gives: "Yea, Father, for so it was well pleasing in thy sight." He just leans back on the wisdom and love of his Father. What God chose must be best. Whether it could be explained to human intellects or not, what the infinite mind and heart of God had planned must be perfectly right, must be the best that could occur. It is time we ceased limiting our thanksgivings by our little measures of what is profitable. We need to rise to such heights of faith that we can thank him in the dark because he is love. The angels perhaps thought it strange, when in the past the Creator overwhelmed beautiful forests and buried them deep under earth and rock. But he was manufacturing the coal that gives wealth to our valley. Possibly they deemed it an utter calamity when the Lord of glory expired on the cross, but it was the method of revealing his greatest power and of saving the race. With complete confidence in his boundless love, "in every thing give thanks." Rise to the trust of Joyce Kilmer:

"The roar of the world is in my ears.  
Thank God for the roar of the world.  
Thank God for the mighty tide of fears  
Against me always hurled.  
Thank God for bitter and ceaseless strife,  
And the sting of his chastening rod.  
Thank God for the stress and pain of life,  
And, oh, thank God for God."

Now climbing to this peak of gratitude, remem-

ber its steps, the blessings of self, of nature, of education, of the church, of afflictions, of the loving will of God. Standing on this summit let us reverently heed and obey the words of President Coolidge:

"We shall do well to accept all these bounties and favors with a becoming humility, and dedicate them to the righteous cause of the Giver of all

good and perfect gifts. As the nation has prospered, let all the people show they are worthy to prosper by rededicating America to the service of God and man."

Our Chief Executive was simply echoing the inspired Word which says, "I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable unto God, which is your spiritual service."

## God's Great Gifts

REV. CLAUDE ALLEN MCKAY, D.D.



"Consider how great things the Lord hath done for you." 1 Sam. 12:24.

"Consider!" That is ever the first step on the road to thanksgiving. Think it over; count your blessings; meditate! If we are dumb with sinful silence at Thanksgiving time, it is not because we have nothing for which to give thanks but rather because we have failed to "consider how great things the Lord hath done for us."

"Consider" this good country of ours. It is one of those "great" gifts the Lord has provided for us. Certainly we did not provide it for ourselves. Of the work needed to produce a stalk of corn the farmer furnishes 5% and God the other 95%. It is even so with wheat, apples, grapes, cotton or coal and iron. Consider mountains, plains, rivers, valleys, lakes, and wooded hills, from the snowy borders of Maine and Michigan to the tropical climes of Florida and California, radiant with beauty and freighted with rich gifts, none of which we could ever produce by ourselves! The great Father feeds us and his sparrows. We do well to sing, "O beautiful for spacious skies, for amber waves of grain, for purple mountain majesties above the fruited plain."

But the greater our blessings, the greater our perils and privileges. "To whom much is given, from them much is expected." History points to

the frightful wrecks and ruins left by other nations who have traveled the road which America is on this hour—the road of unprecedented prosperity! Egypt, Babylon, Rome, all went this same way, and fell! Ours is indeed a prosperous country—but who of us knows what perils that holds?

The watchmen on the walls have not failed to warn their nations of this peril. Said Disraeli, "Comfort is often mistaken for civilization." Said Goldsmith, "Ill fares the land, to hastening ills a prey, where wealth accumulates and men decay." And Kipling adds his word of warning,

"If, drunk with sight of power, we loose  
Wild tongues that have not Thee in awe,  
Lord God of hosts, be with us yet,  
Lest we forget, lest we forget!"

Speaking at the tomb of the Unknown Soldier, President Coolidge sounded the same note. He said, "We do not need more national development, we need more spiritual development. We do not need more intellectual power, we need more spiritual power. We do not need more knowledge, we need more character. We do not need more law, we need more religion. We do not need more of the things that are seen, we need more of the things that are unseen." Are we able to stand this new prosperity with its luxury and ease, and this new freedom with all its temptations to disrespect for parents, for law and for religion?

But again Thanksgiving offers us a way of escape from the perils of prosperity and power if we "consider how great things the Lord hath done for us;"—yes, "the Lord!" Not boasting—"Behold this great Babylon which we have made," but—"Behold this great America which God hath given us." That will keep us humble and sane. Gratitude is the mother of many virtues, but, unless gratitude is deep it is cheap. Surface water is worthless, but from the deep-driven wells come the clear, health-giving water. The best oil is not found seeping from the surface but in deep-driven wells. Gratitude which blesses the giver no less than the receiver, is deep gratitude. That means that a man has considered his blessings and found their deep source in God's wise providence and beneficent care.

When that sense of stewardship, comes over a man, he is no longer vain in his possessions, nor reckless in his use of power, nor self-centered, and self-satisfied. If only once a year the American



people would with deep gratitude observe our Thanksgiving Day—that would keep us humble, sincere and sane. If we “consider how great things the Lord hath done for us,” we shall break forth into Thanksgiving, and we shall accept this great God-given land as a gift to use, not to abuse; as opportunity for self-development, not for self-indulgence; for service to neighbor nations, not for our selfish selves alone.

There is yet another “great” thing the Lord hath done for us. “Consider” our racial and religious heritage. How varied and rich, freighted with glorious possibilities! Of course, here, too, are perils. It is pleasant to say, “This is my own, my native land,” but often in that little word “my” there is poison enough to wreck the peace and happiness of nations and men. If this country belongs to those who first discovered and took possession, then it belongs to the Indians and not to us. If it belongs to those who came over in the Mayflower and their descendants, then about ninety millions of us are aliens and foreigners. If it belongs only to Anglo-Saxon Protestant Whites, then several millions of us who are of German, Welsh, Scotch-Irish and Scandinavian origin have no right here, which makes not a few presidents, supreme court judges, distinguished statesmen, heroes and benefactors mere alien intruders.

How soon shall we be big enough to rise above any such petty racial prejudices and begin in a serious fashion to properly appraise and appreciate our racial heritage and render thanks to God for its variety and richness? “The very worst thing that could happen to us,” says Dr. Guthrie of Boston, “is that we should all be thrown into the melting pot so as to become merely a Yankee Stew.” All the great races whose sons enter our gates have their distinctive contribution to make to America. Why should they lose their distinction and contribute merely to a monotonous standardization of the whole?

In the public schools of America, our youth are taught to know and appreciate American history, American literature, and American traditions, but shall we not teach them of that rich racial heritage which gives the Russian and Pole a love of music, the German an aptitude for science, the Italian an appreciation of art, and the French a passionate love of liberty?

“Art and science know no bonds of race. Who cares to what race a man belongs who finds a cure for cancer or becomes a master on the violin?” We are a young nation but we may share the resources of some of the oldest races whose children come to our shores and thus enrich our common heritage. Carl Schurz came to us as a

(Continued on page 240)

## Armistice Day Sermon

REV. JAMES HASLOP

Text: “Other my fellow laborers whose names are in the book of life.”—Phil. 4:3.

Armistice Day of 1918 was one of riotous joy. The restraint of the war days was over. We were boisterous in the relief peace brought. Yet after the first mad rush of feeling had exhausted itself, we were left subdued, with the sense of loss, and our thoughts were with the sorrowing ones who could not join in the exuberance of joy. Harold Begbie writing at that time expressed the sentiments of the sad when he said: “We have arrived through an aisle of boys’ graves at the chancel of peace. Behind us is a tomb, before us is an altar.”

To this altar we turn again. Upon it we lay our wreath of remembrance as we join with those whose faces are still saddened by the memory of the fallen.

“Proudly they gather’d, rank on rank to war,  
As who had heard God’s message from afar:  
All they had hoped for, all they had they gave  
To save mankind, themselves they scorn’d to save.”

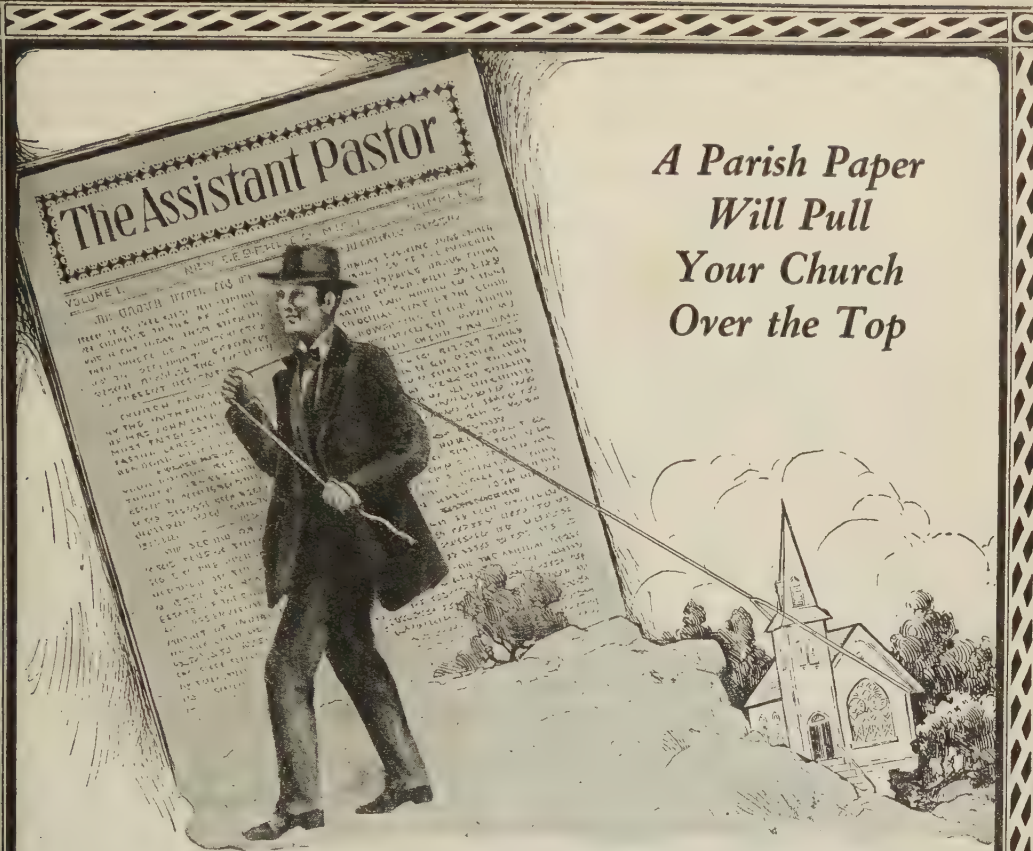
We remember them, but we know not their names; we can only ascribe to them a place among the unknown warriors of the world.

The sacred ceremonies of other Armistice Days when both in America and Britain unknown warriors were laid to rest, serve to remind us once more that it is the unknown who make a nation great. The Unknown Warrior is a symbol representing multitudes who have made their contribution for the welfare of mankind, yet have passed

on unknown, unhonored, and unsung. We are reminded at this time not so much of those whose names were inscribed on the roll of fame, as of the insignificant mass, the common folk, the lowly and obscure, who though dead yet speak in the glorious language of service well rendered, unaccompanied by the blare of trumpets or the plaudits of the crowd.

We have read of a church in which is a cenotaph wrought out of oak. On the four sides are the words: “The Unknown, The Unremembered, The Unnamed, The Unwanted.” Carved in the wood are the farthing and five sparrows, one of which has fallen dead; and twined about the cenotaph are flowers—Rosemary, Pansies, Forget-me-nots, Rue. It is a beautiful tribute, reminding us that though forgotten of men they are remembered of God.

A large place in the affairs of the world is reserved for Mr. Anonymous. What a wealth of generosity and love flow from sources unknown! Cowper, often depressed, was frequently cheered by presents that came from persons unknown. He would say: “Here is a present from Mr. Anonymous.” In the Oxford Book of Verse some of the most inspiring poetry is headed “Anonymous.” The Book of Job is anonymous, as are many choice psalms. Numerous musical compositions are gifts from unknown masters. Cathedrals have been built which we admire, but know not the names of their builders. Paintings tell their silent story; the artists remain obscure. All of which emphasizes for us the value



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and memory of the great unknown. For the limelight is not always the test of greatness. To be in the public eye is no sign of triumph. To have your name on everyone's lips today, may mean you will be forgotten tomorrow. Matthew Arnold sings of Shakespeare —

"And thou who did'st the stars and sunbeams know,

Self-school'd, self-scann'd, self-honor'd, self-secure,  
Did'st tread on earth unguess'd at. Better so!"

We need scarcely envy the man who today is at the pinnacle but who tomorrow may be in the abyss. Throughout the ages men have fought, have dreamed, have blazed the trail. Their names are forgotten! Only a handful of names remain to be read as in imperishable brass, compared with the mighty host which no man can number who have held the banner high that the world might march forward. It is Kipling who sings, "The backbone of the army is the non-commissioned man." The strength of a nation lies in her stalwart sons of common folk, nobly doing their duty, seeking not the praise of men. The most important thing in the estimation of Jesus is not that our names are written on tablets of marble. "Rejoice," said he, "that your names are written in heaven."

In the building of the great Temple of Solomon there are some distinguished names mentioned. But we read, too, that "Solomon had three score and ten thousand that bear burdens, and four score thousand that were hewers in the mountains." Lumped together and dismissed. Unknown, unnamed! Yet without them the Temple was impossible! In the building of civilization's great structure how few names are heralded with the blare of the trumpet, yet how necessary are the burden bearers, the toilers of land and sea.

Some one has said, "The hardest thing for mankind is to become a cipher." To be obscure, to remain unknown, to be forgotten, is the lot of most. But such as are capable of becoming

ciphers may become instruments in the hands of God for making a path-way for the feet of those whose greatness could never have been achieved alone. Five of the greatest men of Protestant religious history — epoch-making men — John Calvin, John Knox, John Wesley, William Carey and Dwight L. Moody, had each of them a friend unknown to fame whose faithfulness to God in the obscurity of their lives helped these men to greatness.

In the valley of Chamounix stands a monument raised to the memory of two men, the first pair to reach the summit of Mount Blanc. One of the men is Saussure, the famous scientist; the other is Balmat, the guide. Intellectually the scientist is the greater man, yet he never would have scaled the glorious height except for the assistance of the little peasant.

It is a rare thing that the great and small are on the same monument. The great usually require the monument to themselves. Except for the unknown and obscure, the great could not have the monument. Today we are lost in the crowd, but we are not to remain ciphers forever. Paul remembered his fellow-laborers whose names are not recorded in any book of earth. He knows their names are in the book of life.

Let us remember again the many whose names we can never know, who gave their all even unto death. Surely the fountain of our tears is not yet dried up. This Anniversary disturbs us into remembrance. The chords of our hearts vibrate once again in sympathy with the sorrowing ones whose thoughts are with their beloved dead. We dare not forget. The soldier did his part on the battlefield. The statesman and civilian must do theirs in the council chambers of the nation. We can prove that we have borne the sword of God only if now we hold the scales of his justice both for ourselves and for those who have fallen. Let us hear again the dirge of the dead and remember!

## Three Essentials of the Protestant Faith

### Sermon for Reformation Sunday

WILLIAM C. LAUBE, D.D.

**Text: Mark 1:15.** "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

This was the message of Jesus the Christ at the opening of his ministry. With this great proclamation he stepped before the world to win it for God, for the kingdom of heaven. This was the preaching of his great forerunner, John the Baptist. "Repent ye, for the kingdom of heaven is at hand," was the great message with which he sought to prepare the hearts of men for the coming of the Saviour of mankind. This was the message of Peter, for on the day of Pentecost, when the multitudes were touched by his powerful sermon and asked, "Men and brethren, what shall we do?" his answer was, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." . . . This was

the preaching of the greatest of the apostles, of the one who labored more abundantly than they all, Paul, for he declares to the learned men of Athens this message: "The time of this ignorance God winked at; but now he commandeth all men everywhere to repent."

We have then, in this first sermon of Jesus Christ the sum and substance of all gospel preaching, **The Three Cardinal Principles, the Three Fundamentals of the Protestant Faith.**

1. The first of these principles is that man is saved from sin by *faith in Jesus Christ alone*. This is the age-old question: How can the sinner be justified with God? How can a holy God be reconciled to sinful man? In order to answer this question men have built altars and temples, brought sacrifices of gold and silver, of animals by the thousands, yea, have offered their first born

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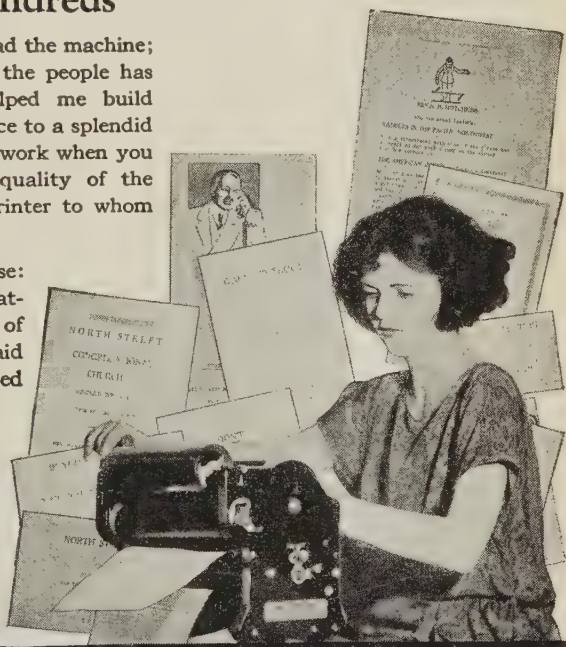
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(at right) One of the lower-priced Multigraph models used by many churches, and samples of printed and typewritten matter produced by Multigraph users.

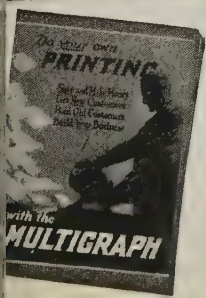
(at left) The Multigraph type-setter by means of which type is set easily and quickly.



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as a ransom, have given in precious gold the weight of their own body, have gone through unspeakable agonies of self-renunciation, have literally tortured their bodies to death in order to have the favor, the forgiveness of heaven. The mother has thrown her child into the Ganges or under the wheels of the Juggernaut, the widow has cast herself on the funeral pyre of her dead husband, the father has laid his first-born into the burning arms of fiery Moloch all for the one purpose, to receive forgiveness of sin, peace with God, whatever the deity of whom he stood in fear and awe.

Now sin is a fact, the most terrible fact, and how to get rid of sin is the greatest question that has ever surged in the breast of man. And here is the answer, the one and only answer: "Behold, the Lamb of God which taketh away the sin of the world." And how will he take it away, what are the conditions? Here in the text they are plainly stated: Repent and believe the gospel. These are the two conditions, they are essential, with them the worst of sinners will be saved, without them the most respectable cannot experience salvation.

What is it to repent? It is to change one's mind, to be truly sorry for sin, to turn from sin with deep shame and contrition and to turn unto God with a holy purpose for new obedience. Where before pleasure was found in sin, it is now a source of shame and grief and regret; where before conscience did not accuse or accusing was stifled, now it warns us and we obey its warnings and turn unto God for help and grace. Repentance is more than doing penance. Doing penance may be merely outward, saying so many Rosaries, or Ave Marias, or performing a pilgrimage, or climbing up the sacred stairs in Rome, or walking with peas in one's shoes, or bringing offerings to the holy image, or giving alms to the poor, or abstaining from meat on certain days, or the sacrificing of sleep and the performing of hard and menial tasks . . . all these and many more forms of penance may be performed, and yet there may be no true repentance of the heart. For repentance is not an outward thing, it is innermost, in the very secret chambers of our heart, where God alone can see. That young monk, Martin Luther, at Erfurt, sought peace with God. He had entered the monastery to receive this peace; he performed the most disagreeable tasks, labors which none other would perform, he watched and he fasted, he prayed and heard masses, he was scrupulously faithful in the performance of all his duties, and yet he found no forgiveness of sin, no peace with God. He went so far that his very life was in danger, that he fell into spells and for days would lock the door of his cell and refuse food and drink. It was all in vain. He himself in his later years said, "If ever monk could enter heaven by his monkish works, I also could have entered." But it was not thus that he should find peace with God. When the time came that he should make a journey to Rome, in the interest of the Augustinian order, he felt sorry that his father and mother were not already dead,

for here, in the holy city, he felt he could so much easier pray them out of purgatory. And when he neared the ancient city, he knelt down and exclaimed, "Holy Rome, I greet thee!" Here he expected to find all that his poor soul was longing for, but alas! how sad was his disappointment, how great his disillusion! "If there is a hell anywhere," he said, "Rome is built on top of it." Here, too, he sought to fulfil all the works his mind could think of. On his knees he climbed up the holy stairway, which it was said that the Saviour had ascended. But while engaged in this task of penance the verse of Scripture flashed into his soul: "*The just shall live by faith,*" and henceforth he had learned the secret of the Christian life. "Repent and believe the gospel," the good news, this word of the Master, Martin Luther experienced after a terrible struggle of his soul, and in this word he found peace.

Repentance and faith alone. No, not the intercession of saints, although we honor all good and holy men, but they also are sinners saved by grace, and God alone is worthy of worship. Not by works, part works, half works, three-fourths works, or one-tenth works, it is all of grace, received by faith in Jesus Christ alone. And it requires no purgatory into which the poor sinner after death is cast, there to be purged and cleansed until finally, through his own efforts and the efforts of his friends, through prayers and masses of priests, paid for with silver and with gold, he is delivered. No, it is the work of Jesus Christ, the full, completed work. When on the cross he exclaimed: "It is finished!" . . . he then finished a full and complete salvation, not a partial salvation, but a salvation full and satisfactory and efficacious for all who in faith receive it. Neither is a pilgrimage necessary: neither to the Holy City, nor to the shrine of Our Lady of Lourdes, nor to the holy coat at Treves, nor to the holy sepulcher at Jerusalem . . . none of these things can save from sin. Neither can indulgences sold for money. Tetzel in the days of Luther, and Samson in the time and country of Zwingle, preached a most shameful doctrine with the authority and knowledge not only of the local clergy and bishops, but with the full approbation of the "Holy Father" in Rome, for whom they were raising money by this outrageous swindle, they made merchandise of sacred things; they sold forgiveness, indulgences, so much for different sins, even for sins not yet committed but to be committed. Pay your money and take your choice. They blinded the eyes of the people and sold their souls for filthy lucre.

No, these things are not in vogue any more in such form . . . not quite so bald and coarse. But plenty of illusioned souls still make pilgrimages to holy shrines with the expectation of thereby performing works of merit; many still pay good money to have masses said for departed friends hoping thereby to deliver the poor souls the sooner from purgatory. Ignorance and superstition still make possible such fraud and deception!

But what does the Master say? "Repent ye and believe the gospel!" This is something dif-

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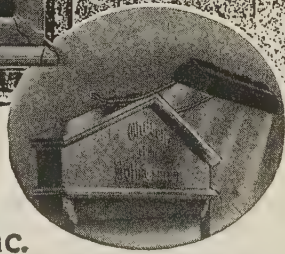
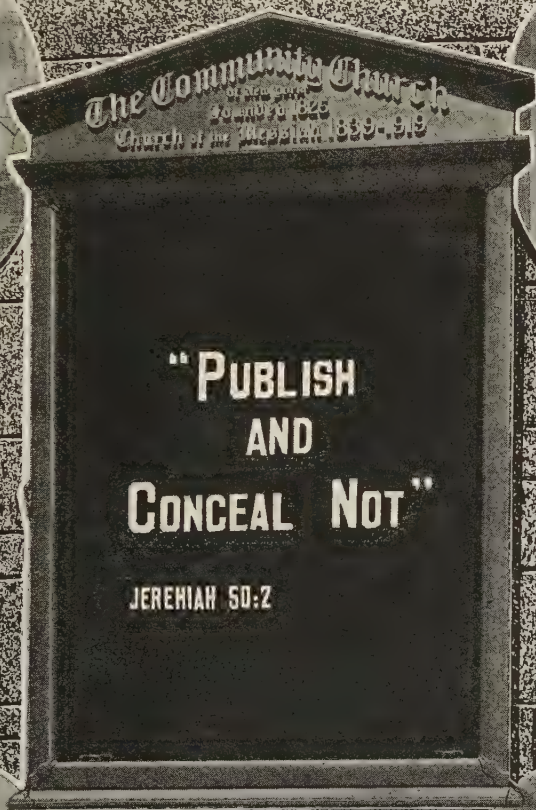
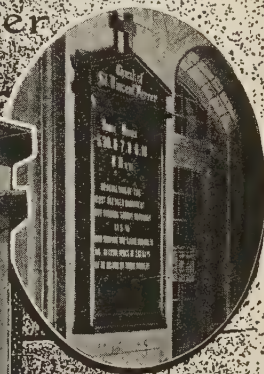
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ferent from paying money or making pilgrimages, or saying Latin masses for the dead. This is something for every living soul, something real which will change the entire life. This is true repentance and faith and this is the first fundamental of the Protestant Reformation.

2. And the second fundamental is the *supreme authority of the Holy Scriptures*.

"Believe the *gospel*." What is the gospel? We have the gospels according to Matthew, Mark, Luke and John; yes, each of these books is the *gospel*. The gospel is the story of the life and work of Jesus Christ; it is the teaching of Christ; it is salvation in Christ. The gospel is *all*, both in the Old Testament and in the New, both in the Law and in the Prophets, both in the Acts and in the Epistles, all that pertains to Jesus Christ and his work of salvation. The gospel, then, is the entire word of God, all of that word that holds forth unto us the Messiah, the Redeemer, the Christ, the Saviour and Lord of mankind. This is our only and final authority. This is our last appeal. Upon this we stand or fall. "Thus saith the Lord" is for us Protestants the supreme authority. We do not belittle the wisdom of wise and good men; we do not think in any small manner of the decisions of church councils, but we test all of these by the word of God. If these things will stand the test of the divine word, well and good; if not, they are not binding for us. This is the admonition of Christ: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." This was the stand of all the Reformers. This is ever the stand of a true Protestant, the word of God. John Wycliffe in the 14th century in England preached this word of God over against the traditions of men, he translated it into the language of the people so the plain man should be able to read it. The church denounced him for it, and after his death condemned him as a heretic, and forty years after his body had been buried, caused his bones to be dug up and burned as those of an arch-heretic and evil-doer.

The word of God was the one great authority for the preaching of John Hus in Bohemia, and of Girolamo Savonarola in Florence in the early part of the 15th century. They both paid for it with their lives, being put to death by fire as arch-heretics. I have stood at the "Husenstein" in Constance, the place where John Hus was burned alive, and his ashes strewn into the Rhine, lest his Bohemian friends might carry them back to Bohemia. They could not gather the sacred ashes of the martyr, but they did dig up the earth from the place where he was burned and carried it back as a sacred treasure to their native land, and throughout Bohemia, yea, throughout the world, the soul of John Hus has been marching on. He had appealed to the word of God, and with the word of God his teachings stand until this day. It was the authority of the word of God that inspired Martin Luther, Ulrich Zwingli, John Calvin, John Knox, and everyone of the great preachers of righteousness. It was in reliance upon the word of God that Luther stood before the

Diet of Worms in 1521, before the emperor and all the temporal and spiritual power, with his books lying before him on the table the teachings of which he now should retract. When pressed for a definite and unmistakable answer he declared: "Unless it can be proven from the word of God that these teachings of mine are wrong and against Holy Scripture, I cannot and will not recant, for it is a dangerous thing to do anything against the word of God and one's conscience. Here I stand, I cannot do otherwise; God help me! Amen." These are words that will ring down the ages, words that have their echo in eternity, they are the supreme declaration of this cardinal principle of the Protestant faith, the *absolute supremacy of the word of God*.

3. And there is a third principle which flows from the other two and that is *freedom of conscience and personal responsibility*. "Repent ye," says the Master. He was preaching to people, to common people. He did not charge the Apostle to forgive sin, or the priests to forgive sin, or any to forgive sin, he charged the people, his hearers, every one of them, with this personal responsibility, *repent ye*. This makes the matter of salvation a personal matter, and as such bringing it home to each one of us and laying it at the door of our conscience. The Protestant Christian ever stands for this principle. He cannot hide behind the church, behind the priest, or the bishop, or the pope, behind any creed, custom or tradition, he must stand forth naked, in his own personal responsibility, before Almighty God his maker. This freedom of conscience forced Luther, than whom Rome never had a more loyal son, out of the Catholic Church. It brought thousands on the funeral pyre or under the executioner's axe, but it is one of the very life-principles of the Reformation. For this all the Reformers stood. Because Luther felt this personal responsibility he withstood all offers and temptations, all threats and dangers, preserving the freedom of his conscience, standing true in his personal responsibility. The learned and witty Erasmus of Rotterdam, one of the most scholarly men of his age, said, "Luther had committed two wrongs, he had touched the pope's crown and the monks' belly, and that's something the church would never forgive." But he touched the crown of the pope only because he was true to the word of God and to his own conscience; he attacked the gluttony and licentiousness of the monks, because his conscience would not let him be in peace.

Tetzel claimed he had delivered more souls with his indulgences than Peter saved with his sermon on the day of Pentecost, but Tetzel seared the conscience of the people, robbed them of their personal responsibility, and made sin a matter of cash and the grace of God an article of merchandise. Luther and the Reformers appealed to the conscience of men, as did Peter, until they exclaimed: "Men and brethren, what must we do?" This personal responsibility of the individual to his God is well symbolized in the coat of arms of John Calvin: *A hand offering a burning heart*. Even so it is. The burning heart must be offered unto God as a

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well-pleasing sacrifice, and this is true repentance, this alone will discharge our personal responsibility. The monument erected to the memory of Calvin at Geneva some ten years ago has the inscription: *Ex Tenebris Lux* — out of darkness, light. Thus it has ever been. The word of God brings the divine light into human darkness. The Forefathers' monument at Plymouth, Mass., has as its central figure *Faith* holding in one hand the Bible and pointing with the other to the heavens.

It also symbolizes these principles of the Protestant faith. Let us be loyal to them. Let us boldly proclaim them. Let us not swerve from them, upon them alone our faith can rest securely: Salvation through Christ alone received by repentance and faith; supremacy of the word of God, freedom of conscience and personal responsibility.

"Faith of our fathers, holy faith,  
We will be true to thee till death." Amen.

## What of the Next World War?

### Armistice Sunday Sermon

REV. F. G. BULGIN

Text: "Nation shall not lift up sword against nation, neither shall they learn war any more." — Micah 4:3.

The cessation of the gigantic hostilities that had bathed the world in blood and sent the nations of the earth into mourning was of such profound importance to civilization that we have been loath to allow the anniversary of this event go by unrecorded. Hence Armistice Day has become a national institution on both sides of the Atlantic.

They were telling me in London this summer how profoundly impressive is the two-minute pause of all the lumbering, rolling, shrieking, whirling traffic in the streets of London as all life and movement rests and pays in silence a tribute to the countless dead who died in the war.

But we have another reason for keeping the memory of this day. It is at our peril we should forget. We are hoping that, when that day dawned on November 11, 1918, humanity had received the final installment of its most bitter of all lessons. It had learned the awful cost of war; it had been made to drink to the last bitter dregs the brewings of national ill-will and hate. The potion was terrible and even yet we are nauseated by this cup we have been made to drink.

Because of these things in this very day in which we live there is a mighty upheaval in the mind of man. The nausea is causing him to vomit forth the ingrained ideas concerning war that have preyed upon his vitals as long as he has had his being upon the earth.

We have at last spewed upon the ground that iniquitous belief that "war is a biological necessity." We have come to cast out such heresies as that begotten by Von Moltke that "Without war the nations of the earth would stagnate and perish."

We have come to doubt it was ever the purpose of the Creator that the human race should attain its fruition by periodic killings.

Almost two thousand years ago the matchless Teacher came to earth heralded by Angelic Choirs proclaiming peace on earth and good will toward men.

In his teaching he sought to lead us into the way of peace where we might love our enemies and do good to those who despitefully use us.

But our hearts have always been too dull to grasp the import of his teachings.

In an article entitled "Peace or What?" William

G. Shepherd draws a picture of the unthinkable terrors of the next war. He pictures a fleet of enemy submarines coming to the surface twenty miles off our shores. The hatches are opened, the seaplanes are assembled on the decks and loaded with gas bombs.

The flock takes flight. An hour later Washington is smothered. The main buildings most likely to contain the President, his Cabinet, the heads of the War and Navy departments are flooded with poison gas that means death if it touches the skin. Gas masks won't help. Everybody in that city who has been working below the sixth stories is dead.

No one will need to go to the front in the new war. The front, God help us, moves to us.

In the old wars the family used to kiss the soldier good-bye. In this new war let the soldier kiss the family good-bye. There is no guarantee they will be alive to greet him when he returns.

In the new war there will be very little fighting as we have known it in the old wars. The poison gas will sweep clean a city as with the broom of death.

This is not a fancy picture. The stuff is all ready. By the end of the year 1918 we had all primed for action the diabolical Lewisite gas. A few drops of the mist of this gas kills through the skin. It does not have to be inhaled into the lungs.

Had the Armistice not been signed this last fearful weapon would have had to be put into operation. With these gas bombs and a few airplanes in one night all life could be destroyed in any metropolis of the world.

A further menace in the new war of the future in connection with the airplane is that it will not necessarily need a human being to guide and direct it on its journey of destruction. It could be sent out laden with its freight of death guided and controlled by wireless. It has been done. A plane flew from Long Island to eastern Pennsylvania not long ago controlled by radio. A pilot sat in the machine, but he did nothing until it reached its destination. Then, because we were not at war, to save the aeroplane and to save the lives of the people underneath, the pilot took charge and brought it home again.

The mind is staggered by the frightfulness of it all. Just think of the horrors of one of these

(Continued on page 237)



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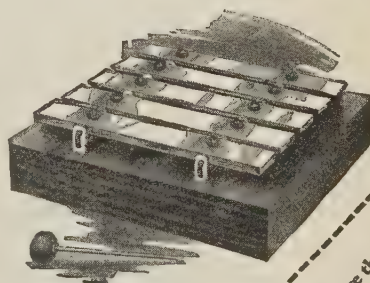
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**The Book Nobody Knows**, by Bruce Barton. 306 pp. Bobbs-Merrill. \$2.50. Bruce Barton's style is clear and captivating; it is journalistic, throwing into high relief the "human interest" aspects of his subject: therefore this story of "The Book Nobody Knows" will be read by countless persons who pass by formal and more learned treatises on the Bible. Moreover, one will get from this volume a very definite idea of the incomparable interest and value of the Bible, as an outline of history and a text-book of human nature, and of its great men and women, including greatest of all—Jesus. It has also a good condensed account of how we got our Bible, and a stirring chapter on the influence of the Bible. For a course of popular sermons on the Bible, preachers would do well to study both the manner and the matter of this book.

**Old Testament History**, selected and arranged by George Carter, M.A. 310 pp. Illus. Oxford University Press, American Branch. 85 cents. The special merit of this book is that it presents a continuous narrative of O. T. history, mostly in the words of the Bible. Where necessary, paragraphs are inserted by the editor to preserve the continuity of the story; and notes are included to make clear the general course of events.

**Studies in the Text of the New Testament**, by Prof. A. T. Robertson, LL.D. 192 pp. Doran. \$2.50. The author has an international reputation as a N. T. scholar. All N. T. students, and even laymen interested in the Bible, will find this a fascinating volume. Among its topics are, the autographs of the N. T., romance and tragedy of the history of the N. T. text, a summary and analysis of losses and gains in the critical text of the N. T., Paul and his books, early English Bibles, recent translations of the N. T., and wrong chapter and verse divisions of the N. T. One is impressed afresh, in reading this book, by the unwearying, long continued and unceasing efforts made by N. T. scholars to discover an absolutely accurate and complete N. T. text.

**Christ To-Day**, by Lucius Hatfield Bugbee, D.D. 76 pp. Abingdon. 75 cents. The 1925 Mendenhall Lectures. A brief but comprehensive and, so far as it goes, accurate survey of the dominating influence of the Life and Teachings of Jesus in our modern world; and an interpretation of their meaning and application to personal and social life. A thoughtful, well-balanced, and stimulating little book.

**The Man Nobody Knows**, by Bruce Barton. 220 pp. Bobbs-Merrill. \$2.50. The title is catchy and perhaps a little presumptuous, nevertheless here is a fresh, unconventional and striking account of Jesus as "the founder of modern business," a great executive, and the Master of men. The point of view is uncommon; the style is arresting; and the treatment brings out fresh aspects of the charm and power of Jesus as leader and guide of mankind.

**"There Is No Death,"** by Robert J. MacAlpine, D.D. 106 pp. Revell. \$1.25. The recent death of the author, who was pastor of the great Central

Presbyterian Church of Buffalo, N. Y., gives pathetic interest to this work. It is intended to comfort the bereaved and to give good hope of a happy hereafter to all who heed the Scriptures. It presents the well-known and convincing Biblical evidence for the life hereafter; and in its calm and brave attitude towards death will give courage to many a fainting heart. A good book to put into the hands of the bereaved.

**A Practical Faith**, by Harold Anson. 194 pp. Century. \$1.25. Here is a book, which as the title indicates, tries to show one how he may test Christianity in everyday life, and find in it the secret of inward satisfaction and happiness. It makes one feel that "nothing else is worth while; no other life is worth living." The book also shows how such a faith is compatible with intellectual sincerity. Some of the topics treated are, What is religion? What is God like? What was the religion of Jesus? Immortality, Necessity of a church, Prayer, Salvation, Religion and Politics, Passion, Love, etc.

**A Faith for the New Generation**, by James Gordon Gilkey. 159 pp. Macmillan. \$1.75. This book is addressed mainly to such college students as are spiritually adrift and desperately in need of a pilot. Dr. Gilkey is a capable pilot, as these pages show. Dropping the figure, one is justified in saying that he knows the student mind, with its modern outlook, and knows how to present the claims of Christianity to it in a convincing and inspiring way. Perplexed college students who read this book will find the essential Christian teachings in harmony with the soundest scientific thinking and, more than that, fundamental to life, lived at its best. Some of the chapter headings are, A modern conception of God, Getting God's help in daily life, Can we still believe in immortality The world's debt to Jesus, and The opportunity of the modern church.

**The Song of Meditation**, by Robert MacGowan, M.A., D.D. 143 pp. Revell. \$1.25. Sixty-two meditations, almost equally divided among the topics, God, Jesus, Holy Spirit, and Humanity. Each meditation is followed by a song and a prayer. Here is pure minted gold, with the stamp of both intellect and spirit. We have seen few devotional books which equal this one for fine and high thinking, deep spiritual feeling, and direct application to life. It is a treasure.

**The Religion of an Electrical Engineer**, by George D. Shephardson, Sc.D., late Prof. of Electrical Engineering, U. of Minnesota. 186 pp. Revell. \$1.50. Here is a book by a distinguished scientist who is convinced "that the God indicated by science is the same God as revealed through religion." The author spends his strength upon investigation and defence of some of the more essential teachings of orthodox Christianity. He adduces scientific evidence, as well as that of personal experience, for his faith in God, and in Christ and his teachings. He offers a splendidly convincing defence of belief in the Bible, the divinity of Jesus, miracles, prayer, immortality. This book will make a strong appeal to intelligent laymen.

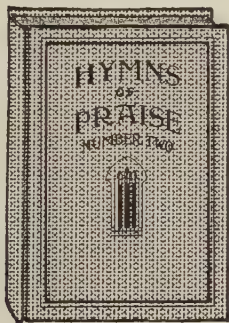
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**Evolution in the Balances**, by Frank E. Allen, Minister, Reformed Presbyterian Church, Winnipeg, Can. 191 pp. Revell. \$1.50. The interest in evolution does not die down. This book is an able contribution to the subject; it gives comfort and aid to all who reject the theory of the animal origin of man. It is a well-reasoned, well-informed scientific presentation of the evidence against natural selection and all other theories opposed to man's special creation by God. Even convinced evolutionists ought to read the weighty evidence which Mr. Allen here marshalls from embryology, comparative anatomy, and from fossils (including human and pseudo-human). His closing chapter on the harmony of the two books of nature and revelation is fine.

**Evolution and Religion in Education**, by Henry Fairfield Osborn, LL.D. 240 pp. Scribner's. \$2.00. This book is by the greatest authority on evolution in this country. It is an expansion of a smaller work entitled "The Earth Speaks to Bryan." Its pages re-echo with the Scopes controversy. Dr. Osborn is a theistic evolutionist. He gives an epitome of present knowledge of the evolution of man, and holds that the apes, both living and extinct, are totally disconnected from the human family from its earliest history. He shows how evolution should be taught in schools, and pleads for the restoration of religious teaching in the schools. He is a creative evolutionist, holding firmly to the creative origin of mental and spiritual traits. Even if one is anti-evolutionist, he ought to read this high-minded, and thoroughly competent discussion, so that at least he may understand the theory he is opposing.

**On the Trail of Ancient Man**, by Roy Chapman Andrews. 375 pp. Illus. Putnam's. This is a narrative of the field work of the Central Asiatic Expeditions to Mongolia, 1922, 1923, 1925. It is a story of travel in that far-off country; of the discovery of fossils of giant animals; of traces of Stone Age Man; of evidence that Asia is the mother of continents and the home land of the oldest forms of mammalian life. Interwoven with the narrative, are interesting descriptions of present Mongol life. This book is a storehouse of entertainment and information.

**This Believing World**, Written and Illustrated by Lewis Browne. 347 pp. Macmillan. \$3.50. This fascinating book may fairly be called An Outline of Religion. It tells sympathetically and understandingly, for the most part, the story of the development of religion from that of primitive peoples, dealers in magic and believers in animism, down to that of the most highly intellectual and spiritual peoples. The author outlines the rise and development of religion among the Celts, the Babylonians, the Egyptians, the Greeks, and the Romans; of the faiths of India—Brahmanism, Jainism, Buddhism, and Hinduism; of China—Confucianism, Taoism, Buddhism; of Persia—Zoroastrianism; of Israel—Judaism; of Europe—the religion of Jesus and the religion of Christianity (which he contrasts); and of Arabia—Mohammedanism. The story is dramatically told; however, he does less than justice to Jesus, whose character he reveres but whose personality and teaching he strips of all supernatural elements.

**The Truth About Mormonism**, by James H. Snowden, LL.D. 369 pp. Illus. Doran. \$2.50. This is a fair-minded, thorough and competent presentation of the history of Mormonism, its peculiar religious teachings, and its present status, numerically, intellectually and religiously. It gives a sketch of the life of Joseph Smith, Jr., founder, seer, and prophet of this strange American cult; of Brigham Young, "the master mind of Mormonism;" of the checkered Mormon history; of Mormonism's political and social career; of its adoption and later abandonment of poly-

gamy; of the effect of modern education upon Mormon teachings; and of the present power and prestige of the Mormon church. Anyone who wishes to inform himself thoroughly on Mormonism and its effect upon American life and institutions ought to read this book.

**Preaching in Theory and Practice**, by Rev. Samuel McComb, D. D. 231 pp. Oxford Press, American Branch. \$2.00. Dr. McComb describes preaching as "the most difficult of all arts;" He maintains that "when the preacher once more strikes the note of truth and reality, men will crowd to hear him." It is with such convictions as these that Dr. McComb offers this book on preaching. It is especially valuable for theological students and younger men in the ministry. The two chapters on "The Psychology of Preaching" are illuminating, and deserve to be read by all ministers—old as well as young. Preachers who master and apply the principles laid down in this book will enable their hearers "to think more clearly and live more nobly."

**Highways of the Heart**, by Rev. George H. Morrison, D.D. 268 pp. Doran. \$1.50. Sixty short discourses by a great pulpit master. His power of exposition is evidently the result of profound study of Scripture. His speech is vivid and direct. His illustrations disclose wide reading as well as understanding of the common people. Above all, Morrison knows how to grip the interest of his hearers and move their conscience and will.

**The Unguarded Gate**, by Floyd W. Lamberton. 190 pp. Abingdon. \$1.25. A series of sermons to children, leading to Decision Day and covering the Church School year. They deal with habits as they form character; the testing of character, building helpfulness into character; Jesus the ideal hero; making the great decision; and living the Christian life. They are simple, direct, and interesting, are well illustrated; and they deal with concrete life-situations in the experience of boys and girls of twelve.

**The Soul of Religion**, by John J. Castleberry, D.D. 192 pp. Revell. \$1.50. Fifteen excellent sermons by a leading minister of the Disciple church. They justify the title of the volume, since they deal with the great, vital themes of the Christian faith.

**Pungent Paragraphs**, A Handbook of Humorous Illustrations, Wit and Humor, compiled by Leewin B. Williams. 309 pp. Published by the author, Washington, D. C. Eight hundred witty or humorous stories, gathered from many sources, some of them old favorites, many of them new, and most of them suited "to point a moral or adorn a tale." Just the thing many ministers are looking for, to brighten after-dinner speeches and other popular addresses.

**Business and the Church**, Edited by Jerome Davis, Head of the Department of Social Service, Yale University. 383 pp. Century. \$2.50. The title of this book is rather ambiguous, but there is nothing ambiguous about its contents. It consists of twenty-one important articles, from as many of the outstanding business men of America, on the relationship of business and labor to the church. The emphasis is on the supremacy of the human side of business. Running through these articles, an earnest purpose to translate the ideals of the Kingdom of God into the actual working practices and relationships of employer and employe, and of business and the general public. Coming from men like John Calder, Henry Ford, Roger W. Babson, William Green, Whiting Williams, John D. Rockefeller, Jr., J. M. Larkin, Arthur Nash, and Jerome Davis—to mention just a few of the contributors—this volume will command attention. It is not too much to say that every minister ought to read and ponder this book.

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**The Blight of Asia**, by George Horton, with a foreword by former Ambassador Gerard. 292 pp. Bobbs-Merrill. \$3.50. The author was for thirty years Consul and Consul-General of the U. S. in the Near East. He tells here the terrible story of Turkish massacres of Christian populations within recent years and especially their culmination in the destruction of Smyrna. It seems the purpose of the Turks to stamp out Christianity in all their territory. These massacres have destroyed more Christians than perished in any similar persecution since the days of early Christianity. Mr. Horton tells of massacres within the last hundred years, and gives details of those which have occurred under his own observation. It is a horrifying story of perfidy, cruelty, lust and murder; and as the teaching of Christianity, within Turkish territory, has been forbidden and made illegal by the present Turkish government, it is seen that Turkey is indeed the modern anti-Christ. All this raises great problems for the Christian Church in her missionary work, and for statesmen regarding the wisdom of ratifying the proposed Lausanne treaty. Mr. Horton has done a great service in telling this story to the world.

**England and the World**, Edited by F. S. Marvin. 268 pp. Oxford University Press, American Branch. \$3.50. This is the seventh volume of the "Unity Series." It follows a suggestion of the International Moral Education Conference of 1922 at Geneva, that the history taught in the schools should have an international as well as a national bearing, in order to show what each nation has gained from, as well as given to, other nations. The chapters of this book are each from the pen of an authority. The first seven survey the history of England up to the end of the nineteenth century; and the remaining five treat of practical problems of the present day, such as England and the building of the new world, England in the East, England and the backward races, England and the League of Nations, and the Child's approach to Internationalism. This book interprets to Americans England's significant history and her mighty contributions to liberty, justice, and peace throughout the world.

**China and the West**, by W. E. Soothill, Prof. of Chinese in the University of Oxford. 216 pp. Oxford University Press, American Branch. \$3.50. Forty years of reading and observation have gone into the making of this book. It presents a historical survey of foreign intercourse with China, from before its Mongol conquest, when Buddhists, Arabs and Christians entered the country; gives a chapter to the Mongols; tells of Marco Polo, the early European missionaries, and the fall of the Mongols; of contacts with the English, French, Japanese, and other nations; of the Opium war; the Taiping rebellion; and of recent days of revolution, republic, ruin, and renaissance. The closing chapter sets forth what East and West owe to each other, with a plea that East and West should solve their problems together in a spirit of goodwill.

**Red Blossoms**, by Isabel Brown Rose. 288 pp. Revell. \$1.75. This interesting romance of the life of a medical missionary in India ranks with the "Laughing Buddha," another thrilling missionary story, from the same publishing house.

**The Vatican Mission Exposition**, by Rev. John J. Considine. 177 pp. Illus. Macmillan. A resume of the world-wide missionary work of the Roman Catholic church, as presented in picture and exhibits in the Vatican Gardens, during the Holy Year, 1925.

**Service Hymnal**, Compiled by Samuel W. Beazley. 672 pp. Published by the compiler, Chicago. \$1.00. We take pleasure in again calling attention to this hymnal. It contains 745 hymns, of which about 100 are new. It includes many old hymns not usually found in other hymnals. It is made up mainly of the choicest hymns which have stood the test of time in every branch of the Protestant church. There is a good group of chants, and some excellent selections for male, and also female, voices. There are hymns for Special Days. The responsive readings are well-chosen, and not too long. A minister may easily find a hymn to suit his topic, or one to lead the people in reverent worship, for there are five indexes—one to tunes and meters. The book is printed in bold type, with words within the score. The binding is good, and the book opens flat. In short, it is the best hymnal at its price, and will meet the needs of many churches.

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"There is some historical warrant for saying that your great-great-grandmother, Elizabeth Hughes, was Francis Asbury's first convert in the territory now known as West Virginia and that she was therefore a pioneer, not simply in conquering a mountain wilderness, but in establishing the work of what was then a ridiculed people. From the immediate family of your mountaineer great-grandfather, Francis S. Hughes, there came two sons who were local preachers and two sons who were regular traveling preachers in the Methodist Episcopal Church. Your grandfather, Thomas B. Hughes, was a minister for sixty years; your great-uncle, who died when he was thirty-two, for ten years; your uncle, Bishop Matthew Simpson Hughes, for thirty-three years; your first cousin, Francis Homer Hughes, for about twenty years; your father for thirty-nine years; so that, counting in your two years, you are now probably engaged in the one hundred sixty-fourth year of ministerial service rendered to the church by the three generations of our family. If God shall spare you and me for natural periods of life, there is at least a possibility that the three generations shall give to the Methodist Episcopal Church two hundred fifty years of time, a quarter of a millenium of religious work."

Superb is this record, and one of which both father and son may feel proud. What a beautiful thing it is to see worthy sons walking in the ways of consecrated fathers!—W.J.H.

## HOW GOD FEELS

He is a proud father who says of his boy, "My son is associated with me in my business." Is it not likely that God feels that way about his children?—*Chautauqua Daily*.

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*Bible Messages Vol. 9*

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The author was quite surprised, when he came to write this sermon, to find how much the Bible has to say about fools. He thinks it must be because God knew there would be so many of them. But it tells the truth in love, and you will enjoy reading this striking message, with its ringing gospel challenge.

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# Prayer Meeting Department

WILLIAM J. HART, D.D.

## FIRST MEETING

### Keep America Dry

Scripture passage: 1 Cor. 8:9-13.

The thought of the Christian is for others, and this principle should pervade all thinking and conscientious Americans.

Christ is intimately linked with the weakest of his followers; and it becomes our duty to give them all possible protection and encouragement.

Paul's noteworthy decision (v. 13) has a clear-toned and courageous ring. It is the utterance of a brave spirit.

### Suggestive Topics for Discussion

1. What similarity is there between the question Paul was discussing and the question of temperance in our own land?
2. How far is the cry for "personal liberty" in relation to intoxicating liquors to be considered?
3. Do the teachings of Jesus support the position of Paul in regard to consideration for other people?

### Moments of Meditation

"Churches and temperance societies made a dreadful mistake by sitting with folded hands and silent voices after the Volstead Act took effect. That conduct is largely to blame for the present deplorable conditions—conditions that can be relieved in part by a wide-spread temperance crusade. The people would respond to it and the public would be benefitted by it just as in the days before the Volstead Act." This is the telling manner in which a man "of more than ordinary prominence and influence at Washington" states his opinion.

"Enemies of the Volstead Act waste their time when they try to tell organizations like the Salvation Army that national prohibition will not work, or that it is impractical and more vicious in its application than the effect of unbridled public drinking. As a matter of fact, vast changes have come about since prohibition, and to undo them would be to strike a blow at every fireside and every industry in this country. If prohibition has lifted up a new element of rum-drinkers who can afford to pay bootleggers' prices for immature or poisonous liquor, then indeed it is but a passing condition that must soon disappear."—*Evangeline Booth*.

Knowing the terrors of intemperance, the eloquent Gough wrote in his diary the following prayer. After reading it all persons will be eager to save every boy and girl, every man and woman, from the ravages of intoxicating drink:

"Almighty God, if it be Thy will that man should suffer, whatever seemeth good in Thy sight, impose upon me. Let the bread of sorrow be given me to eat. Take from me the friends of my confidence. Let the cold hut of poverty

be my dwelling place, and the scourging hand of disease inflict its painful torments. Let me sow in the whirlwind and reap in the storm. Let those have me in derision who are younger than I. Let the passing away of my welfare be like the fleeting of a cloud, and the shouts of my enemies like the rushing of waters. When I anticipate good, let evil annoy me. When I look for light, let darkness be upon me. Let the terrors of death be ever before me. Do all this, but save me, merciful God, save me from the fate of a drunkard!"

### Hymns

"Fight the good fight with all thy might;" "Lead on, O King Eternal;" "Be strong! We are not here to play;" "Mourn for the thousands slain;" "Rescue the perishing;" "Yield not to temptation;" "There is need of deeper consecration."

\* \* \*

## SECOND MEETING

### A Father's Advice

Scripture passage: Prov. 4:1-13.

A picture of a father talking over matters of vital interest with his son is here presented; and the eagerness of the father for the highest good of his son is disclosed.

That material things are not the objects to be primarily sought is forcefully indicated.

The good, once attained, should be retained. "She is thy life."

### Suggestive Topics for Discussion

1. To what extent should the father take the boy into his confidence, and be a "pal" to him?
2. Does the average father leave too much to the church and the Sunday School in the religious training of his son?
3. What is the obligation of the father to set an example to his own son?

### Moments of Meditation

The editor of one of the daily papers in the city where this is being written recently gave his hearers the following paragraph:

"Rotarians in Philadelphia were addressed the other day by Joseph Scott, member of the California bar, who told them that Japanese parents in California had put the white folks to shame when it comes to the rearing of children. The Japanese children are taught to honor their father and mother, and not one son or daughter of Japanese parents ever has been taken before the Juvenile Court in Los Angeles and not one Japanese boy or girl has been placed in any California penal or corrective institution. The Japanese teaches his children to respect family authority."

Shortly before Quentin Roosevelt paid the supreme sacrifice, one was commending him for

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his bravery, and the good work he was doing for the cause. Young Roosevelt replied: "It is up to us boys to practice what father preaches."

"I've got a Dad, oh, gee, he's swell.

We're just old pals — I'm here to tell  
A Dad's a thing that can't be bought  
(Or hadn't ought).

And when I say my prayers at night,  
And things are dark and out of sight,  
I tell the Lord he used me white

To give me a Dad."

—Rev. A. A. Stockdale.

### Hymns

"Faith of our Fathers;" "There's a wideness in God's mercy;" "When all Thy mercies, O my God;" "The Lord is my Shepherd, no want shall I know;" "He leadeth me! O blessed thought!" "Jesus, Lover of my soul;" "O Love that wilt not let me go."

\* \* \*

### THIRD MEETING

#### Songs of Praises

Scripture passage: Psalm 100.

This Psalm is headed in the Authorized Version, "A Psalm of praise (Margim, thanksgiving)."

The exhortation is not only to serve God, but to do so "with gladness." Ours is a joyful faith.

The Heavenly Father is also a protecting and providing Shepherd, and we are the "sheep of his pasture." Therefore he watches over us with constant and zealous eagerness.

"The everlasting mercy" and the unfailing promises of God are to be gladly accepted by us.

#### Suggestive Topics for Discussion

1. Has the Christian a greater reason for rejoicing than the followers of other religions? Why, or why not?

2. Should sheep keep near the Shepherd? Why?

3. Some special reason for thankfulness should be recalled and mentioned by those present.

#### Moments of Meditation

"Do you give thanks before you eat? Common decency might dictate such a course, if not human gratitude, or religious instinct."—Dr. W. G. Scroggie.

"The harvest waves in the breezy morn,

And the men go forth to reap,

The fullness comes to the tasseled corn

Whether we wake or sleep.

And far on the hills by feet untrod,

There are blossoms that scent the air;

For, oh! in the world of our Father, God,

There is beauty everywhere!"

—Margaret Sangster.

"To give God thanks in words—this is not hard.

But incense of the spirit—to distill

From hour to hour the cassia and the nard

Of fragrant life, His praises to fulfil?

Alas, inconstant will!"—Katherine Lee Bates.

### Hymns

"Guide me, O Thou great Jehovah;" "Swell the anthem, raise the song;" "Come ye thankful people, come;" "God of our fathers, known of old;" "O beautiful for spacious skies;" "O beautiful, my country;" "God bless our native land;" "My country, 'tis of thee."

### FOURTH MEETING

#### God Hears Prayer

Scripture passage: Psalm 34:1-8.

Praise is constantly endeavoring to find expression. The praise of God would be found in the mouth of the Psalmist *continually*, he affirmed—and not simply occasionally.

Seeking the Lord, the writer found him. Hence his testimony came out of his own experience. "I sought the Lord, and he heard me."

Being radiantly happy himself, he coveted the same joyful experience for others. "O taste and see that the Lord is good."

#### Suggestive Topics for Discussion

1. Is a man warranted in making this "boast in the Lord?"

2. What is the result of looking unto God (v. 5)? Have you had any similar experiences, or do you know of those who have had such?

3. For what purpose does the angel of the Lord encamp "round about them that fear him?" What is the significance of the figure?

#### Moments of Meditation

"Prayer brings power. Prayer is power. The time of prayer is the time of power. The place of prayer is the place of power. Prayer is tightening the connection with the divine dynamo, so that the power may flow more freely without loss or interruption."—S. D. Gordon.

"When a pious old slave on a Virginia plantation was asked why he was always so sunny-hearted and cheerful under his hard lot, he replied, 'Ah, massa, I always lays flat down on the promises, and den I prays straight up to my heavenly Father.'"—*Christian Endeavor World*.

Seasons of prayer without meditation on some word of God cannot yield the full blessing that we need.—Dr. J. R. Miller.

### Hymns

"From every stormy wind that blows;" "Prayer is the soul's sincere desire;" "Talk with us, Lord, Thyself reveal;" "I must tell Jesus all of my trials;" "Take time to be holy."

### GOD GOVERNS WELL

I am indebted to Dean Inge for this story:

In the days of the Commonwealth, the Ambassador to the Hague was tossing restlessly on his pillow through the night in great anxiety about the condition of his country.

An old and wise servant was lying in the same room.

"Sir," he said, addressing the Ambassador, "may I ask you a question?"

"Certainly," replied the Ambassador.

"Sir, did God govern the world well before you came into it?"

"Undoubtedly," said the Ambassador.

"And will he rule the world well when you have gone out of it?" the old servant persisted?

"Undoubtedly," said the Ambassador.

"Then, sir, can you not trust him to rule the world well while you are in it?" said the old servant.

The tired Ambassador turned on his pillow and slept soundly.—*President Glenn Frank*.

# Watch Out for the Crossing

It is midnight. After a hard day's work you have gone to bed, welcoming the drowsy sleep that has overcome you. Everything is quiet.

Suddenly you hear a deafening, ear-splitting crash, the sound of a train whistle as it nears a crossing. It makes you think. That whistle has sounded as a warning for the traffic over the crossing.

Have you ever stopped to realize how many people in your parish are not being warned of the dangerous crossings ahead of them in life? Every pastor has a longing in his heart to reach every one in his community with the warning signal. It is impossible for him to get into all the homes and visit all the members of the families at one time.

We have a plan that will carry out your desire. Let a parish paper bring your message into the homes in your community each week, or month of the year. Other pastors are doing this, why not *You*?

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Nov. 26—Exp.



## Church Advertising

### Church Advertising in England A Comparison With American Efforts

OSCAR E. SEYD, M. T. I.

(Our contributor, an English journalist and advertising man, reveals what is being attempted in the British Isles by advertising and other publicity methods to advance the cause of Christianity. As Honorary Secretary of the Church Advertising Department, a branch of District 14 of the Associated Advertising Clubs of the World, he writes with particular experience of this work. —*Ed. Exp.*)

The subject of church advertising has lately received much consideration in England. There it provides a problem in many ways different from that prevailing in America.

Whilst it is difficult to analyze just where the problems surrounding religious advertising in England diverge from those of America, it is now becoming recognized by people who have given the subject thought on both sides of the Atlantic that there are certain clearly defined lines. I should say that this is the principal difference: in America church advertising can be used to attract, in the British Isles it must primarily interpret.

Perhaps I may define this distinction a little more closely. The average intelligent American citizen — except for the small proportion who are completely indifferent or definitely opposed to religion — is quite willing to be preached to provided the preacher can retain his intellectual interest. In most of the Christian denominations of America preaching is regarded as one of the most important considerations. Whatever other attractions a particular denomination or form of worship may offer, the American Christian, I believe, can hardly conceive of it without a prominent and entertaining preaching organization. With a characteristically charitable outlook in such matters, he is more ready than is the average Britisher to provisionally accept a particular church or creed at its face value and then to go and listen to what representative preachers have to say for it.

This simplifies the whole problem of religious advertising in America, and makes appropriate and effective many advertising methods that would be useless in England. It will be generally admitted that if any advertising or publicity effort can get people to attend a church it is then the office of the minister to inspire them to accept the principles for which the church stands and to adopt its particular forms of worship. To an Englishman, the multiplicity of Christian denominations and "localized" forms of worship prevailing in America appears as evidence of the remarkable success with which American minis-

ters generally propound their doctrines. Taken on its broadest basis the Christian creed is the same everywhere, and the remarkable adaptability it has revealed in America inspires in me a great admiration for the manner in which American ministers are meeting the local needs and particular temperaments of their varying congregations with the one great story of Redeeming Love.

This they can do and are doing after they have got congregations into their churches. It is the office of the advertising expert who devotes himself to this subject to suggest how the indifferent may be attracted or inspired to "sit under" the preacher, in order that they may learn what he and his church represent. As a British advertising man who has a profound admiration for many American advertising methods and for most American ministers of religion, I should consider it almost an impertinence to suggest from the other side of the Atlantic how my American advertising confreres and fellow religious workers should attract people into the American churches. Recently I have received evidence of the remarkable success with which they are combining in this great effort in many parts of the United States, and I have no doubt that with the concentrated attention they are now devoting to the problem their efforts will be rewarded by success on a much larger scale before long.

At the International Advertising Convention held at the Wembley Exhibition in London last year I was privileged to meet some of the foremost advertising men of America, and to discuss with them and with religious leaders from their side of the water the problems which beset this matter in the United States. Side by side with the conviction that so far as their own country is concerned they are working on the right lines, there was borne upon me the assurance that we in England are facing an entirely different proposition.

Perhaps, therefore, it will be most useful if I briefly define what we who are striving to establish effective religious advertising in the British Isles are "up against." From this readers of *The Expositor* may be able to realize the differences and similitudes of the proposition on each side of the Atlantic; and I hope it may also incline them to appreciate that their fellow religionists in England are, at any rate, attempting to grapple with this urgent and vital proposition.

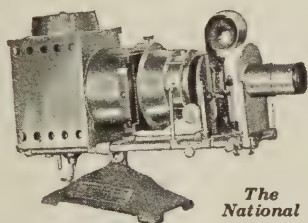
It has recently been my privilege to associate with some eminent advertising men in an initial attempt to show that successful church advertising in England is a possibility. This effort was

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inaugurated at the International Advertising Convention at Wembley last year, as an outcome of which a Church Advertising Department was established as a permanent unit of District 14 of the Associated Advertising Clubs of the World. Mr. Frederick E. Potter, a renowned British advertising expert and a Methodist lay preacher of some forty years' service, is the first Chairman of the new Department, and is supported by a council representative of several Christian denominations and much experience in advertising. For the first British Advertising Convention, held at Harrogate last July, it was my privilege to organize, at the invitation of the Program Committee, a Church Publicity Session. Mr. Potter presided over this Session, and members of the Church Advertising Department and others offered some helpful suggestions and advice. The attention devoted to the Church Publicity Session by the British Press in general was proof that the editors of many leading newspapers realize that the average intelligent person today is interested in religion. Newspapers do not devote space to subjects in which their readers are not interested. This much I can say as a journalist. Since the Harrogate Convention various deliberations have taken place in the Church Advertising Department, and although no decisive schemes have yet been formulated, enough has been done to satisfy the members that they are by no means engaged upon a hopeless task.

As I ventured to say at the Harrogate Convention, in the course of my inaugural address on "The Pulpit of the Press, and how it may be attained," the very idea of advertising the church appeals the more conservative of British religious leaders. A knowledge of this fact convinces one at once of the difficulty of this proposition so far as British people are concerned. Granted this, one is faced with three compelling facts: 1. British men and women of today *are* interested in religion, and anxious to find religious peace; 2. The churches of the British Isles are attended by less than 20 per cent of the population; 3. The British Press and other avenues are available for presenting the claims and benefits of religion to multitudes who are willing to hear them. Thus, there is no doubt that an enormous potential market — if one may use a materialistic phrase — exists today for rightly conducted religious advertising in the British Isles. Let me say first what forms of advertising I think, from a considerable experience of the efforts of institutional religion in England, will *not* do.

Bald announcements in the Press that, on Sunday at St. So-and-So's church the Rev. Somebody will preach at 11 a.m. and 7 p.m. are of little value. They are useful to the person who wants to go to church, but the man or woman who is wrestling with deep problems of the soul or who is indifferent to religion is not likely to be attracted by them. If the reverend gentleman who is to hold forth at 11 a.m. and 7 p.m. is a celebrated preacher, such announcements may be successful to the extent of increasing the congregation on this and possibly future occasions. But

true religion is not likely to be much increased thereby. A famous Bishop told me the other day that one can always attract for a time those who "like to have their ears tickled," but he rightly emphasized that religion is a much deeper thing than this. The hearing of sermons is but a minor part in the practice of religion, and the preacher, as a preacher only, is likely to remain in England a very poor rival of golf, tennis, or motoring — whatever may be done in the way of advertising.

Equally unsatisfactory, so far as England is concerned, are those forms of church advertising which attempt to attract through the appeal of music, cinematograph pictures, "stunt" speakers, or unusual forms of services. Such appeals to the "artistic" senses may succeed in bringing a certain number within the influence of the churches, and may thus lead eventually to their imbibing a religious aspiration which might otherwise miss them. But such things are not likely to secure the maintenance of a religious life in the mass of people now indifferent to religion or bewildered as to its practice.

The more thought one gives to this problem the more one is convinced that really effective religious advertising in England will not be designed primarily to announce or to attract, but rather to interpret the needs of the average man and woman to themselves, and to suggest how religion meets those needs. Good commercial advertising today does not shout blatantly for patronage, it endeavors to convince the prospective client that it has something he cannot do without. It is quite legitimate for church advertising to be worked on the same lines, and generally more truthful.

Is there, then a reasonable chance for the success of British religious advertising? I believe there is. The Bishop of London has said, with great truth, that man is a praying animal and cannot help being religious to some extent. If so, all the indifferent are a "market" for church advertising. If space, either in the advertisement or editorial columns, is rightly used the Press may be made the most effective of all pulpits. But those who are working to this end in England are increasingly realizing that their object must not be only to fill consecrated buildings. It must be to show the indifferent and the seeking that the Church understands them and their needs, and that it is commissioned and anxious to offer that guidance, consolation and inspiration in all the affairs of life, which is the essence of Christianity. All religion, of course, is a matter of faith. Because the religious person must be inspired to give — of service, of self-denial and of worship — before he can attain anything by or from his religion the appeal to him must be made with great care. This is particularly the case in the British Isles, where the people, though intrinsically religious, are temperamentally adverse to being "preached to" before they have become allied to the preacher's cause. Yet, one remembers that despite every difficulty the appeal of the Church presents a wonderful "story" to put over — Christianity, the supreme romance;

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Order From Our Nearest House



the Via Dolorosa and Calvary, a drama of unapproachable realism; the practice of the Christian faith, a solution to the manifold problems of the age!

Now let me glance at the proposition of religious advertising generally. Such matters, obviously, must be dealt with by advertising men in sympathy with their purpose, whether in England or America. Also, in both countries, they must be treated in the language of the layman, without parsonic touches. Explanations and suggestions, rather than demands, must be their keynote; dogmatic assertions must only be made charitably, and in the light of reason and history. I believe it is possible to write a thoroughly effective series of Christian advertisements without entering the fields of theological controversy. It would be difficult, of course, and space does not permit of my analyzing the "copy" proposition in this article.

I am not much attracted by the suggestion for co-operative advertising amongst the Christian denominations. I think a scheme of co-operative effort, such as is projected by the Church Advertising Department would progress, but when it comes to the actual putting out of advertisements or other propaganda I feel sure that each denomination would have to conduct its own exact campaign. The re-uniting of a disunited Christendom is, I am afraid, a little too much to ask of the advertising profession, even with the great resources of brain and enthusiasm which it possesses in America! But Christianity embraces varying theologies, and such a body as the Church Advertising Department ought to be able to devise a scheme of co-operation whereby any hindering conflict on minor matters could be avoided in advertising campaigns. With this in view I have here considered the Christian "church" as embracing all believers in the Divinity of Jesus Christ, although I can conceive certain denominational advertising to which I, as an Anglo-Catholic, could not personally subscribe. I believe, with Mr. Potter, that wherever a practical scheme of advertising is evolved the necessary financial support will be forthcoming from the various British denominations.

This article, necessarily, deals only with the broad outline of the church advertising proposition. There are many important details, to which the Church Advertising Department has already given attention, that I am unable to review in the space now at my disposal. These include the Advisory Bureau, which it is proposed to found to provide advice to Christian leaders of all denominations as to the best publicity methods for specific churches to adopt in view of local and other conditions. There is also in view a Publications Bureau, which would provide at small cost authoritatively written booklets and manuals dealing with the doctrines and activities of all denominations. These and other methods of practical propaganda are now receiving consideration, and with them I may perhaps be permitted to deal in a future contribution to *The Expositor*.

In conclusion, I can only wish every success to

the valiant efforts of American advertising men and religious leaders who are tackling this difficult problem. These I already count as my friends on the score of their laudable work, although many of them I have not yet had the privilege of meeting in the flesh.

## Problems of the Home

(Continued from page 179)

again. Women, ever more ready to respond to the high calling than men, may be wooed and won to the sphere and mission for which God made them, if with sympathy and understanding the "better part" is held up to their gaze.

### The Problem of Education

Now we have the children directly in mind, even as we have had them indirectly in mind from the beginning. And what can the making of a home mean if there is no thought of, or provision for, the children who may come? "Heaven lies about us in our infancy," sings Wordsworth. And so it should. The child is born into a new and wonderful world, but its first impressions of that world will be formed in the home. The taste and character of the child will be determined very largely by the furnishings and atmosphere of the home. Nothing, then, in the home can be too sweet and pure and beautiful. It is tragic to see little children, with souls like the sensitized plates of the camera, exposed constantly to the influence of a tawdry, vulgar, demoralizing home environment. From the beginning the world is misrepresented to them. Heaven does not lie about them in their infancy. Far from it. They are robbed of their most precious birth-right. They enter active life perverted in taste and ideas. Many a youth in the reformatories might truthfully say with Oedipus Tyrannus, "My evil deeds have been suffered, not done."

With the children everything in the home has influence: the pictures on the walls, the books on the shelves, the music that is provided, the social habits of the family, the devotional program or the lack of it. How shall prospective homemakers be reminded of and prepared for this high calling? Many carry fitness with them from exemplary homes. Far too many come from homes that are not exemplary, and enter married life with little thought of the true function of the home.

To all the less favored, at least, the pulpit—and the pastor in his social visitation—may bring this gospel. Wherefore has the minister culture and refined taste, if not that he may help elevate and refine the taste of his less favored young people? Is counsel with respect to pictures, books, music, good manners less within his province than that with respect to family worship? How can we ministers serve our young people better than by idealizing for them the home and showing the significance of everything within the home for the shaping of child-life?

These are a few of the problems of the modern home. They are difficult, but not impossible of solution.

# For Your Christmas Entertainment



## RITUAL and DRAMATIZED FOLKWAYS

By ETHEL REED JASSPON & BEATRICE BECKER

Contains quaint dramatized ballads and picturesque scenes from the customs of various nations. Religious plays and pantomimes.

\$2.50

## COMMUNITY DRAMA

*Prepared by the Playground and Recreation Association of America*

A practical guide for directors of amateur dramatics working with community groups.

\$2.00

## CUSTOMING A PLAY

by

GRIMBALL & WELLS

A period costume book. Fully illustrated. Simplifies the problems of costume when applied to the stage.

\$3.00

## HYMNAL for AMERICAN YOUTH

by

H. AUGUSTINE SMITH, M.A.

Many Christmas songs and carols with music especially adapted to young voices. \$1.00 a copy. 75 cents in lots of twelve. Orchestration for twelve instruments, \$1.25 each.

## DRAMA IN EDUCATION

by

GRACE SLOAN OVERTON

The origin and history of drama and the art of acting and stagecraft taught with practical applications.

\$2.50

## SIX BIBLE PLAYS

by HOBBS AND MILES

Six plays about famous characters chosen from the old testament. Presented in the utmost simplicity and dignity.

\$2.00

## RELIGIOUS DRAMAS—Volumes 1 and 2

*Selected by the Drama Committee of the Federal Council of Churches of Christ in America*

Religious plays scrupulously selected comprising several first prize dramas. These materials are of genuine value for Church production.

Vol. 1, \$2.00      Vol. 2, \$3.00

THE CENTURY CO. 353 Fourth Avenue  
New York City



# Religious Review of Reviews

## NEWS

There was unveiled at Chautauqua, N. Y., on Recognition day, a bronze bust of Dr. Jesse Lyman Hurlbut, the one survivor of the group which, under the leadership of Bishop John H. Vincent, founded the Chautauqua movement. Dr. Hurlbut was a pioneer teacher of Normal classes for the training of Sunday School teachers. He was also the author of valuable textbooks for Normal classes in local churches. Unfortunately, the condition of his health kept him absent from Chautauqua this year for the first time since its founding in 1874.

\* \* \*

Rev. Sidney Lovett has instituted in Mount Vernon Congregational Church, Boston, a service of holy communion at seven o'clock Sunday morning for those who are unable to attend later services because of work, or for any who care for a quiet early morning communion.

It is a novel idea for a Congregational church, and has attracted much attention in Boston.—*Record of Christian Work.*

\* \* \*

"We are rapidly renting our apartments," writes Dr. Christian F. Reisner, head of the Broadway Temple enterprise in New York City. "We leased our largest store to the Liggett Company. We were glad to get them, for they never sold liquor in their drug stores."

## Sports

The close relationship of sports and the Christian religion in American life is commemorated in the Sports Bay which is being constructed in the Cathedral of St. John the Divine, on Morning-side Heights, New York. The bay, which will cost \$150,000, is being paid for by the athletic groups in the metropolitan district and individuals interested in sports. Meets and athletic exhibitions have been, and are still being held, to raise the money.

The stained glass window in the Sports Bay, will show twenty-six of the major athletic sports of the period, including golf, cycling, tennis, hand-ball, basketball, swimming, yachting, bowling, billiards, the steeplechase, skating, fencing, wrestling, hockey and soccer. Within the bay itself will be carvings and niches for memorials to individual sports and sportsmen.

The idea of bringing sports into the church is not a new one, although the memorial in the Cathedral of St. John will probably be a novelty in America. There are many precedents for it abroad, some dating back in the Middle Ages. Wrestlers were depicted in carvings and pictures in cathedrals in Rouen, Chartres, Bordeaux, Paris, Ely, Exeter, Halsall, and Gloucester, and other famous European churches. In the Cathedral of Leon, in Spain, a window showing eleven con-

temporary sports was set in place hundreds of years ago.—*Record of Christian Work.*

"Nation's Business" tells us that notwithstanding our protective tariff 62.72 per cent of our total imports of four and a quarter billion were admitted duty free; that is to say, on an absolutely free trade basis.

## Polyglot Prayer Meetings

Plymouth Church, Los Angeles, joins with a Turkish Armenian congregation for the midweek meetings. Rev. W. H. Hopkins and Rev. H. H. Ashjian lead. The Bible lesson is read in three languages. Prayers, testimonies, hymns are presented in the language in which the speaker was born.

## PROHIBITION

The United States of America is not the only country in the world that is fighting the drink evil. A man from Australia lectured at Lakeside Assembly last summer, beseeching America to stand firm for the sake of Australia, which, he said, was endeavoring to follow in our footsteps.

In the *Indian Witness*, published in Lucknow, India, we find a paragraph concerning the Fiji League against alcoholism. This League in the Fiji Islands is only a year old, but its membership has grown from 32 to 1,000, and the number is still increasing.

The first annual meeting of the League was held in the overcrowded Presbyterian church of Siwa. One of the speakers, a Christian Indian, described the inauguration of the All-India Prohibition League at Delhi in January last.

The closing sentences of the paragraph were significant and not altogether unfamiliar: "Coincidentally with the general tendency towards economic prosperity among Fiji's Indians, the habit of whisky-drinking is growing, and there is great need for efforts to check this. Incidentally this League is proving a means of promoting inter-racial co-operation."

## Wet or Dry

In a recent poll I made hurriedly before appearing before the judiciary committee of the United States Senate, in connection with the prohibition hearings, letters were addressed to the presidents of state, district, county and large city Christian Endeavor Unions everywhere in the United States. The 538 replies received were divided as follows: 531 voted against the legalizing of light wines and beers. Only 7 voted for such legalization. 532 voted against the repeal of prohibition. Only 6 voted for such repeal. 529 voted that prohibition had bettered conditions financially, socially and morally. A copy of the letter addressed to these young people was sent to the managers and owners of 695 general merchandising

# Here is a religious paper that

Gives to Sunday-school teachers each week comprehensive and easily usable helps to Bible study, Bible teaching and class management.

Digs deep into the riches of God's Word.

Believes the entire Bible as God-breathed and infallible.

Keeps you posted on the best activities of Christians at home and abroad.

Describes how the successful churches and Sunday-schools are getting their results—so that you can get the same.

Brings you the best scholarship, "mixed with faith," on earth today.

Reports new and thrilling discoveries in Bible lands.

Tells how to live the life of prayer.

Keeps close to young people's needs and problems.

Shows the meaning of current events in the light of Bible prophecy.

Exposes the fallacy and peril of today's false religions.

Believes in keeping sane and steady, but never neutral.

Gives the Lord Jesus Christ the central and supreme place in the Word, in history, in our lives, and in ending this age and establishing His Kingdom on earth.

## The Sunday School Times

(issued every week)

goes into every state and province in North America and into a hundred foreign countries. The addition of J. Russell Howden, of England, to its lesson staff is typical of the paper. Mr. Howden is one of the ablest and best-loved conference speakers and Bible teachers in Great Britain. His masterly article is one of a dozen every-week helps in the *Times* on the International Uniform Sunday-school Lessons.

Subscription rates: \$2.00 a year. In clubs of five or more copies, either to separate addresses or in a package to one address, \$1.50 each per year. Very attractive offers of needed books to those who organize clubs in their Sunday-schools.

Ex.—1126

Our "Get-acquainted" offer—10 weeks  
for 25 cents

THE SUNDAY SCHOOL TIMES CO.  
Box 1550 Philadelphia, Pa.

For the 25 cents enclosed please send *The Sunday School Times* for 10 weeks to

Name .....

Address .....

Please send me also a free copy  
of your catalog of book publications.





## So Easy to Carry!

You just pick up a DeVry Projector as you would a small suitcase. Although it is light and compact it gives you professional results on the screen; throwing a large brilliant picture the equal of the most expensive professional equipment used in theatres. There are more DeVry Projectors used in schools and churches than all other makes combined.

### Write for Free Booklet

Every minister should have the DeVry literature telling how motion pictures are used in churches throughout the world. Write today.

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**DeVry**  
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stores, located in 47 of our 48 states. These manager-owners reside in their communities and are representative of the best business life of the country. Within ten days replies were received from 585 of these gentlemen, a remarkably high percentage. 546 voted against the legalizing of light wines and beers. Only 39 voted for such legalization. 577 voted against the repeal of prohibition. Only 8 voted for such repeal. 563 voted that prohibition had bettered conditions financially, socially and morally. —Daniel A Poling.

### A Dry U. S.

A few weeks ago the editor of the *Newton Graphic* Newton, Mass., undertook the task of obtaining the opinions of the delegates to the National Editorial Association, on the subject of prohibition, in order if possible to get at the truth in these days of biased propaganda on both the dry and wet sides of the question. The poll covered 170 newspapers from 31 different states and resulted in a vote of over 100 in favor of strict enforcement of the Volstead act, 29 for modification, 6 for government control of liquor, and 3 for repeal. Most significant, however, was the report on the amount of drunkenness in the country since national prohibition has gone into effect, 110 stating that there was less drunkenness in their particular communities and only 15 saying there was more. It should be borne in mind that these figures were given by local editors, who naturally are in closer touch with community conditions than almost any other class of people. In commenting on the result of his survey the editor of the *Graphic* declares: "It leads emphatically to the conclusion that no matter what particular sections may flout the prohibition law, the country as a whole is dry."—*Zion's Herald*.

### Prohibition and Personal Liberty

A citizen who is in favor of the enforcement of only the laws for which he has voted, and in the principle and wisdom of which he agrees, is not a law-abiding citizen of a democracy. He has something of the autocratic spirit. He is willing to govern, but not to be governed. He is not willing to play the game according to the rules of the game.—William Howard Taft, in "Is Prohibition a Blow at Personal Liberty?"

Prohibition is making more headway in the world than we realize. Many people have the idea that there is no sentiment in favor of prohibition in Europe, but this is not true. A large number of the most important men in public life and in connection with the governments are advocates of prohibition. The Prime Minister of Sweden, Carl Ekman, is one of the foremost leaders in favor of prohibition in that country. Edward Herriott, former Prime Minister of France, is one of the foremost leaders in France of the forces opposed to liquor traffic. President Mazaryk of Czecho-Slovakia is one of the strongest prohibition leaders in all central Europe. The Prime Minister of Latvia is one of the chief prohibition

# THE STORY OF THE BIBLE IN PICTURES

*A Series of 6 Inspiring Lecture Sermons Beautifully  
Illustrated with Hand-Colored Slides*



The 240 beautiful, hand colored slides comprising the Victor Bible History Series, vividly portray upon the screen, the inspiring story of the Bible, its various characters and scenes, with all their simple, appealing grandeur, which is further enhanced by the exquisite coloring of the slides.

Each picture has the naturalness and beauty of a masterpiece—lifelike, realistic—painted in colors which, by their warmth, tend to stir our imagination back to a contemplation of the wondrous story of the Bible, and what it really means to each and every one of us.



## Complete In Six Parts

Beginning with slide No. 1, which depicts "The First Day of Creation," the six lectures are arranged in chronological order and carry the congregation step by step from the Genesis to the Revelations.

- PART I—Genesis I: 1, 2, 3-XLI:29, 30.
- PART II—Genesis XLI: 41, 43-Judges XV:16.
- PART III—Judges XVI:21-II Kings IV:34, 38.
- PART IV—II Kings IX:32, 33-36, 37, 38.
- PART V—Luke I: 12, 13-Luke XVIII:11, 13.
- PART VI—John VIII:3, 7-Revelation XXI:1, 2.

Lecture manuscripts accompany the various parts and explain each and every slide. Any standard type of lantern can be used to show these slides for they are standard size 3 3/4 x 4".



## Special Rental Price of All Six \$12.50—Each Part \$2.50

Churches entering their reservations for all six parts at one time, receive the benefit of a \$12.50 price, whereas the rental cost of the separate parts is \$2.50. Upon any complete sets retained, the rental charges may be applied towards the purchase price, which is \$20.00 for each part, or 50c a slide.

Reservations should be placed early in order to assure getting the slides when wanted.

## If You Have No Lantern

We recommend the new improved Model 2 Victor Portable Stereopticon quoted at \$56.00, complete with 500 watt 110 volt prefocussed lamp, precision lens and all connections, ready to operate. Easy payments terms upon request.



## USE THIS COUPON

Victor Animatograph Co.,  
Davenport, Iowa

Enclosed find my check for \$....., covering the rental of the Bible History parts I have checked.

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<input type="checkbox"/>	PART II	" " "	.....
<input type="checkbox"/>	PART III	" " "	.....
<input type="checkbox"/>	PART IV	" " "	.....
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# Stained Glass



The Charm of  
Middle Century Treatment  
By Payne Studios



OUR craftsmen have mastered the delicate craftsmanship necessary to perfection in the execution of Stained Glass Windows in the Antique Manner.

Artists associated with the Payne Studios closely follow the traditional treatment of line, and give careful attention to shading, and contrasting of light and dark. They also design and execute Opalescent Glass Windows—built up in layers.

We create Mural Paintings—originals or reproductions—for all types of interiors.

*If you are contemplating the donation of a memorial window, we will be pleased to confer directly with you.*

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CHURCH : WINDOWS : MURAL : PAINTINGS

advocators of that country, and so is Dr. Danitsch, president of the Austrian Republic. Along with him is President Jaakson, of the Republic of Esthonia. Until he became president he was a member of the Executive Committee of the prohibition organization in that country. In Jugo-Slavia the minister of health is taking a leading part in warfare against drinking and is giving it his powerful support. In England W. Joyson-Hicks, a member of the British Cabinet, is a thorn in the flesh to the liquor organization in that country, and is doing all he can to secure prohibition. The same sentiment in favor of prohibition is growing in other parts of the world as well and there seems to be some ground, at least, for the hope that in a short time we will have a saloonless world.—*Presbyterian of the South.*

## Why We Have Prohibition

All this "blue law" talk arises from a certain confusion of mind. Unfortunately people think in terms of mob mania.

The present flurry is due to the popular misconception, on both sides, of why we have prohibition. The reformers think they brought it on, which belief is also held by the wets. The reformers flatter themselves, and the wets don't understand.

Never in the world could a group of religious enthusiasts either cow or cozen both houses of Congress and the legislatures of three-fourths of the states into voting for something they were sure their constituents did not want.

The guilty parties who brought prohibition to pass are:

1. The scientists who dug up the facts in the case, showing that the benefit from alcohol was at best problematical and occasional, and the injury from its universal, certain and appalling.

2. The life insurance companies. You could not fool them. They had too much money invested in the law of averages of human life. They spoke only in statistics, but they were eloquent.

3. The men of business. After all, America is primarily a business institution. Booze spoiled business. It honeycombed efficiency.

4. The women. Average, decent, honest and serious-minded American women never liked the stuff.

5. The war. When it came to concentrating 4,000,000 young men in camps and getting them into shape to fight the best trained enemy troops in the world, the booze issue became acute. Things were too critical to take any chances on not winning.

And it was only because the reformers had this tremendous platform to stand on that they succeeded. The U. S. A. is not going ahead into Puritanism. Neither is it going back into alcoholism. The people—give 'em time—have sense!—*Dr. Frank Crane.*

## GENERAL

A number of persons at the present time are very much concerned about the "faith of our fathers" and about the Bible. They think both are

# CHURCH FURNITURE

## Made to Harmonize With Your Church Edifices

In addition to our church and Sunday School furniture (which is made to order for each church) we have ready for delivery such articles as Crosses, Altars, Pulpit Furniture, Offering Plates, Hymn Boards, Prayer Desks, etc. .

*You will be interested in our new 16-page book illustrating Church Brass Goods and Baptismal Fonts.*

Send your inquiry to Dept. E.

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## Good News!

### Another

## FOSDICK book

(HARRY EMERSON FOSDICK)

# Adventurous Religion

Dr. Fosdick's popular and timely *Harper's Magazine* articles of the past year.

Cloth, \$2.00.

This is a book to add to your favorite volumes, and this is a good time to check your list of owned Fosdick books to see what other titles to order.

Adventurous Religion, 2.00  
 Modern Use of the Bible, 1.60  
 Twelve Tests of Character, 1.50  
 Meaning of Prayer, 1.15  
 Meaning of Faith, 1.35  
 Meaning of Service, 1.25  
 Manhood of the Master, 1.15  
 Second Mile, .70  
 Assurance of Immortality, 1.00

At Bookstores

ASSOCIATION  
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347 Madison Ave.  
 New York



being destroyed. Such opinions do not show great faith; rather, it is unbelief. Recall Gamaliel's advice: "If the counsel of these men be of God, ye will not be able to overthrow them." Read what Miss Slattery says:

### Truth vs. Error

Whenever men by excavation, or in laboratories, or in study of the human mind, or in renewed study of the Bible in the light of new knowledge of language, manners or customs, discover more facts and build up new theories, there is always in the theory much of error and something of truth. No man can by any effort he may make, keep error alive forever. The mistakes of Ptolemy about the structure of the earth had to die though they persisted for centuries. Truth that Copernicus discovered, destroyed them. In time new truth destroyed the error in the theory of Copernicus but kept the truth. No man can by any effort he may make finally kill truth. The scribes and Pharisees thought they had done it when they saw Jesus Christ upon his cross. Men have thought they could destroy truth many times since—it cannot be done. You can be very sure of God. You need not fear. Man climbed slowly toward God's freedom and liberty as the pages of the Old Testament record for us. Through all his struggles he knew fear. But the first words of the message of the New Testament were, "Fear not!" You who are to understand your religious experiences must accept it. And while you realize that in you, in common with all humanity, the fears of the past linger, you may know that they will grow less powerful as you continue very sure of God.—Margaret Slattery.

### RELIGION

The worst kind of religion is no religion at all, and these men, living in ease and luxury, indulging themselves in the amusement of going without religion, may be thankful that they live in lands where the Gospel they neglect has tamed the beastliness and ferocity of the men, who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides, like the monsters of the French Revolution. When the microscope of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square, where a decent man can live in comfort and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, infancy protected, manhood respected, womanhood honored, and human life held in due regard—when skeptics can find such a place ten miles square on this globe, where the Gospel of Christ has not gone and cleared the way and laid the foundation and made decency and security possible, it will then be in order for the skeptical literati to move thither and there ventilate their views. But so long as these men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek

# Rev. Elza A. Carnes Wants You To Send Us A Coupon Like This



REV. CARNES

**John Rudin & Company Inc.**

1030 S. Wabash Avenue

Chicago, Illinois

I'm interested in your plan that helped Rev. Carnes serve better and earn more. Please tell me about it without obligating me.

Name.....

Street.....

City.....State.....

## An Opportunity for Real and Lasting Service with Increased Income

Rev. Carnes, Michigan, writes: "I feel in J-R Counselor work that there is a great opportunity for real and lasting service. We solve the greatest need of our age — Religious Education in the home. It is really "Home Missionary" work.

"If I can be instrumental in helping our boys and girls, fathers and mothers, to love and read the Bible more, I am helping

make this world a better place to live in, and also helping to answer the great prayer of the Master of Men, "That the world may believe that Thou hast sent Me." In addition to rendering such service, the work gives a large and full opportunity to develop along lines of one's ambitions and ideals. Besides, it pays well. Financial returns are limited only by one's own energy and ability."

## A Distinctive Field of Christian Work with Attractive Financial Rewards

Rev. H. H. Howe, Denver, another successful Counselor, writes: "Our work is a welcome ministry. We are guiding people to discover a solution to a perplexing problem of home life; we are finding hundreds of people hungry for something to supplement church life, a satisfying personal approach to God's revealed truth. Happily we bring exactly that kind of program.

"The work offers an unusual opportunity to industrious men and women to climb and to develop new powers. Ministers and other religious leaders, will find with you a distinctive field of Christian work, rich in satisfactions."



REV. HOWE

*Mail the Coupon Above and Learn More of A Service That May Become So Attractive, So Helpful, So Remunerative—To You, Too!*

**TODAY IS THE TIME FOR ACTION!**



# Good News for Pastors and Sunday School Workers

The Sunday School Lessons  
The Old and New Testaments  
The Popular Hymns of the  
Church  
The Mission Fields

*On Film Slides,  
Procurable at Low Prices*

**FREE! FREE! FREE!**

We will give you absolutely free, a lantern to run both glass and film slides if you will procure your slides from us.

## Book Your Christmas Sets Now

Every year we have more demand on these sets than we can supply. Don't be disappointed. Act now.

We are headquarters for all Visual Equipment supplies.

*Information gladly given.*



## PILGRIM PHOTOPLAY EXCHANGE

1150 South Michigan Ave., Chicago, Illinois

to rob the Christian of his hope and humanity of its faith in that Saviour who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom.—*James Russell Lowell.*

Until the denominations arrive at a statesmanship able to encompass without friction diverse doctrines and differing practices within the life of a single unified church, something like the present array of variously named churches must be expected to continue. Nobody reasonably alive to the virtues of intellectual honesty would wish for fewer denominations if the reduction of the endless list had to be purchased at the price of an artificial agreement to dissemble disagreements.—*Nolan R. Best, in the Federal Council Bulletin.*

## A MORNING PRAYER OF DEVOTION

O Lord, we are wistful for Thee this morning. As the growing things are eager for the sky, so our glowing hearts are eager for God. We are glad that we do not have to climb the heavens. It is too far to go up so high now. We have got to wait to climb the heavens until we trade our feet for wings. We haven't time for heaven climbing now. But we do not need to, this morning. Lean Thine ear this morning to our lips. We remember how a tall father does with his little child when it speaks to him and kisses him; the child does not need to climb to the father, but the father lifts the child to his bosom, and then the baby is on the level with the father's lips and the father's ear. O God, lead down and take us up in thine arms this morning. Honestly, we are wanting Thee more than morning wants the sky; we are wanting Thee more than the willow wants the spring; and we need Thee more than we want Thee. We come into thy presence. Sweeten our lives today so that our lives may sweeten the lives of others. Let us forget this morning that we are a General Conference, but let us be just folks — God's folks. Help us not to remember where we came from, but where we are going to, if we know, and help us to remember that we are a part of Thy family gathered here for thy praises. Speak to us out of thy strength this morning. Let us have a heart infusion this morning so that thy atmosphere shall be the air we breathe, and that we rejoice in and fly in, and grant us today that this crowd, visitors and members, may love God loyally out loud. Bless our children wherever they are; bless our families, wherever they are. Sometimes we are troubled when we are absent from them, but, thank God, Thou art never absent; and we cannot take care of them while we are there, and Thou canst take care of them while we are here. O God, make our love very clear this morning, so that it shall be dawn at the morning and wonder at noon, Bless the whole world, which Thou hast cradled on thy heart, and Thou art grooming for the Lord Jesus. Bless the weak wherever they are, and make them strong in thy love, and bring the world to Christ so that it shall have comfort and rest and peace. We pray for Jesus' sake. Amen.—*Bishop W. A. Quayle.*

# The Psalms

*Translated from the Hebrew*

By J. M. POWIS SMITH



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## *What of the Next War*

(Continued from page 206)

new wars with the engines of death and destruction, controlled by an invisible human agency, coming out of the clouds, hovering — it may be over our city — and then letting loose its cyclone of death.

Truly these things must make us pause lest even in thought we dare admit the bare possibility of another season of slaughter; lest even in our inmost heart we cherish one tiny seed of hate.

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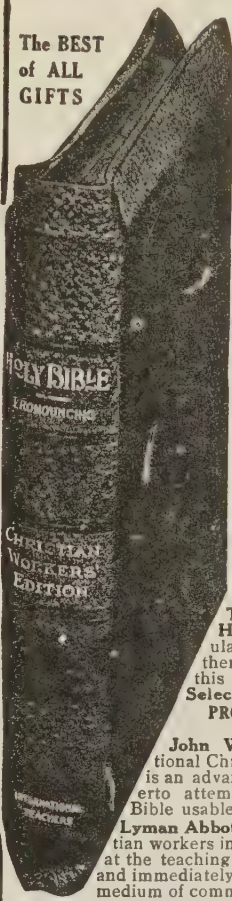
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## Two Feature Articles for November

### The Romance of the Bible

*By Rev. G. Campbell Morgan, D.D.*

A sermon recently preached in Bristol, England, and specially reported for

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### What is Theosophy and What Does It Teach?

*By Rev. James M. Gray, D.D.*

The presence in this country of Madam Besant and the adept Jiddu Krishnamurti makes this article very timely. It has been prepared in response to inquiries. Among the other inspiring articles are:

**The End of the Road  
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## Chats With the Children Yussouf, the Good

DR. J. W. G. WARD

Yussouf, known far and wide as Yussouf the good, was a powerful sheik of the East. Lowell tells us how, with a few trusty men, he had set out on a long quest from which he vowed never to return till he had completed it. It was this: The son who was to succeed him as head of the tribe had been treacherously killed by a robber, named Ibrahim, and the sheik had made a solemn promise that he would not rest till he had avenged his son. But whither had the slayer gone? He did not know. And so it looked like a long and fruitless journey. Yussouf had travelled long and far, and one evening, very weary and not a little sad, he was sitting by the door of his tent, thinking of the boy who would never take the place his father had filled, when just as it was growing dark, one of the men brought a stranger to the sheik. He was faint for want of food and water, traversing the burning sands on foot, so Yussouf forgot his own troubles in sympathy for this poor wanderer. That shows us that often when things go wrong with us, and we feel inclined to be cross and grumble, we can often find a way out by helping some one else. Well, the sheik offered the stranger hospitality in the truly eastern fashion, saying kindly:

"Freely thou shalt partake of all my store,  
As I of His who buildeth over these  
Our tents His glorious roof of night and day,  
And at whose door none ever yet heard, Nay."

You can see that though trouble had come to Yussouf, he still loved God, and could do a gracious deed. The stranger gladly accepted, and although his host did not like to ask him who he was or where he was going, the man felt that the sheik was so good that he could talk freely to him about his affairs. So he told that he was an out-cast, and his life in danger. There was nowhere he could go for refuge. Possibly Yussouf had heard of One who "had not where to lay His head." So he promised that not only should the stranger be kept safely through the night, but also at daybreak help should be provided for him. True to his promise, at dawn the sheik himself went to the tent where his guest was sleeping. Waking him up, he said, "Here is gold; and my swiftest horse is saddled for thy flight." Then something happened. The man's heart had been stirred by the generous sheik who had sheltered him, and now, in the growing light, he saw his host's face clearly. He recognized him. Suddenly flinging himself down at the sheik's feet, he burst into tears. "Why, what meaneth this?" demanded Yussouf. The man dared not meet those eyes, but bowing his head, he cried:

"O Sheik, I cannot leave thee so;  
I will repay thee. All this thou hast done  
Unto that Ibrahim who slew thy son."

Ibrahim! The old chief recalled that hated name. God had delivered his enemy into his hand! This was the man he sought. His fingers





# Best Sermons 1926

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slipped swiftly to the keen blade he carried at his waist. But just then he must have thought again of Christ, the Lord, for he withdrew his hand from the jewelled hilt of his knife, and laying his fingers on the head of the man before him, he said firmly:

"Take thrice the gold . . . for with thee  
Into the desert never to return

My one black thought shall ride away with  
thee."

He helped the man to his feet, and urging him into the saddle, he saw him speed away across the desert. Then as he looked up at the now brightening day, behold, the morning star shone bright before his eyes, as he knelt before his tent to pray. His first-born was avenged. The one black thought of hate that had long dwelt in Yussouf's heart had vanished with the night, and he was at peace. And the word of the Apostle comes to our minds, as it may have come to the mind of Yussouf the good, "Forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."

## God's Great Gift

*(Continued from page 198)*

poor German immigrant but how much richer in ideals America is today because we gave Carl Shurz his opportunity. Prof Edward Steiner was an Austrian Jewish immigrant boy. What a shining light he has been in his adopted America for forty years! Jacob Riis was a Danish immigrant who came over in the steerage, but he became a holy crusader and cleared out Mulberry Bend, New York's worst slum section. Dr. George A. Gordon, for more than forty years one of Boston's great preachers, was a Scotch immigrant. What an immeasurable contribution he has made to enrich our American ideals!

Our task is infinitely more complex and difficult than that of nations having only one native race. Do you remember how Alice tried to play a game of croquet in Wonderland? It was difficult, for the mallets, the balls and the arches were alive. The mallets would not strike at the right time, and the arches marched away sulking, and the balls went off on their own capricious ways. The making of America is just such a game. It would be simple and easy if we were one race, with a common tradition, one mother tongue, one religion—, instead, all the mallets, balls and arches are alive with the blood of many races, with different traditions, numerous tongues and a variety of religions. The difficulties are great but the rewards are equally great.

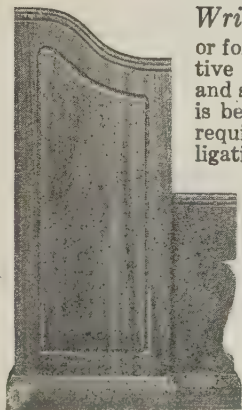
Nor must we fail to add our gratitude to God for our religious heritage, even though it has as many colors as Joseph's coat. Yet, for the most part it is Christian. We have all the various sects and creeds, from Roman Catholic to Salvation Army, from Episcopalian symbolism to Quaker simplicity, yet through it all is the golden thread of a Christian idealism.

The ideas of freedom, justice, progress and co-operation which characterize America were derived chiefly from the religion of Jesus Christ. That

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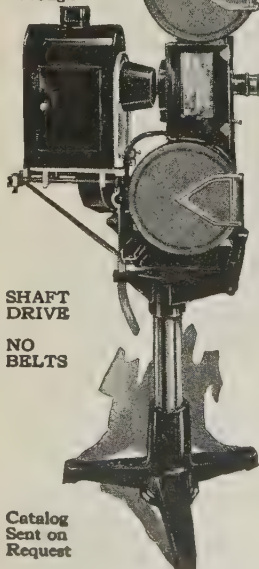
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## The Glory of Gratitude

REV. LEWIS KEAST

Gratitude is something more than saying grace to God. It has a glory all its own. Like the halo around the sun it illuminates every good thought, word and deed. Gratitude is at once a Christian virtue and duty. Gratitude is not the bare recollection of some good thing done, but a tender remembrance of the heart.


Somebody says: Why not make every day a Thanksgiving Day? Of course, every day should be a day of thankfulness; but that is no reason why we should not set apart a special day on which, by official proclamation and increased devotion, to show our gratitude to God for the blessings he constantly bestows upon us. As citizens of this great Republic, it is well for us to remind ourselves that the blessings we receive are to be acknowledged in a public way at the throne of God.

The glory of gratitude can only be seen in this reverential and public acknowledgement of the blessings of divine providence. As a cluster of lights adds more luster and brilliancy to any festive occasion so in the expression of our gratitude to God we assemble together to give praise to the Great Giver of all good, and the glory is momentous.

Joseph Addison once said: If gratitude is due from man to man, how much more from man to his Maker! The Supreme Being does not only confer upon us those bounties which proceed more immediately from His hand, but even those benefits which are conveyed to us by others. Every blessing which we enjoy, by what means soever it reaches upon us, is the gift of Him who is the great Author of good and Father of mercies.

In this year of grace in which we celebrate the one hundred and fiftieth anniversary of the birth of our nation there are special reasons why we should remember the guiding hand of God. Even in the cabin of the Mayflower our forefathers drew up a covenant beginning with the words: "In the name of God. Amen!" What more devout people ever wintered in New England than the Puritan! Turn again to the opening sentence of the Declaration of Independence: "When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature, and of nature's God entitle them, a decent respect to the opinions of mankind requires

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that they should declare the causes which impel them to the separation."

But the ending of that significant document is no less important than the beginning. Let us consider the closing sentence: "And, for the support of this declaration, *with a firm reliance on the protection of Divine Providence*, we mutually pledge to each other our lives, our fortunes, and our sacred honor." Let us reiterate: It would be strange indeed if we did not set aside, officially and otherwise, a National Day of Thanksgiving. The glory of our gratitude is seen in the comingling of the best of our citizens in one united act of "Thanksgiving" to God.

Our first National Proclamation and call to "Thanksgiving" was issued by George Washington in 1795. It is true that we grew delinquent in this matter and that the Civil War brought the attention of the people again to this honorable institution; consequently, since 1863, when President Lincoln appointed a day of national Thanksgiving, it has been annually observed. Now we are glad to place Thanksgiving Day along with all the great days in the Christian calendar, as a day in which we may all unite irrespective of creed or color.

Thomas Fuller once wrote: "Many favors which God giveth us ravel out for want of hemming, through our unthankfulness." Gratitude is a golden cord which binds to the great heart of God the hearts of all those who receive their gifts with appreciation.

Saint Luke tells us of the healing of ten lepers; but of that number only one is known to have returned to give thanks — and he was a Samaritan! And Jesus answering said: Were there not ten cleansed? but where are the nine?

The sin of ingratitude is not only hoary with age, it is quite modern. Some years ago when the Lady Elgin, a steam boat on Lake Michigan, sank, a brave student of North Western University saved over a score of lives; but through the years of suffering which Mr. Spencer endured, caused by exposure on that awful night, not one of those whom he saved is said to have sent a single word of appreciation or sympathy! Nothing is quite so hard to bear as the spirit of ingratitude. There is a proverb which the Germans often use that says: "Undank ist der Welt Lohn." Which when translated mean: Ingratitude is the reward of the world.

Are we not something like the farmer who took a "forty" on shares. It is said that this particular man, when harvest time came, brought to the owner all the thistles and tares, while he kept the good grain for himself. We bring all our troubles and cares to the Lord, but forget to share our joys and blessings with him. The glory of our gratitude can never be complete unless we acknowledge *all* our blessings.

How different it was with the little child who was convalescing in a certain hospital! The little fellow was preparing to leave for home and he asked that he might see the doctor who had been so kind to him all through his illness. When the doctor came into the room the little fellow said:

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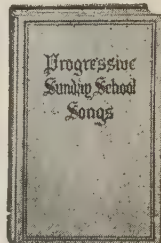
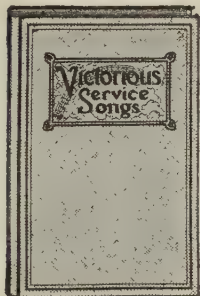
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Breathes there man with soul so dead,  
Who never to himself hath said,  
This is my own, my native land!  
Whose heart hath ne'er within him burned,  
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From wandering on a foreign strand.

Too frequently we must face the deadening and paralyzing power of familiarity. It is possible to go East and West, North and South in this great country of ours with our eyes closed and miss the beauty of her mountains and the fruitfulness of her valleys. Someone has said: Children born in the mountains are never conscious of their heights and beauty until removed from them.

But what is far more fatal than a deadening familiarity with our country is an unconsciousness of the kindness shown us by our fathers and mothers in our family life. Possibly we are too familiar with this phase of every day life. Too many children today are receiving all the blessings of beautiful homes without a sign of gratitude! To have children eat at our tables and go in and out of home as if father or mother never existed is the basest kind of ingratitude. Saying grace at meal times is not a custom to be slighted if it bring God down, for our gratitude to God will largely determine our gratitude to one another.

It was Paul, the great apostle to the Gentiles, who said; Thanks be unto God for his unspeakable gift. When we have thanked God for our Country with all its boundless resources; when we have thanked God for our homes and every blessing which becomes the family life, it still remains for us to remember this "unspeakable gift" for nothing is secure except in Him. It is in full acknowledgment of him that our gratitude is to reach a height hitherto unattained!

"My song shall be of Jesus:

His mercy crowns my days,

He fills my cup with blessings,

And turns my heart to praise!

My song shall be of Jesus,

The precious Lamb of God,

Who gave himself my ransom

And bought me with his blood."

If our homes are to be real centers of Thanksgiving, Christ must reign supreme on the throne of every heart in that home. The source of the glory of gratitude is in the Son of God. Without him our words would be worthless. Now, unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever, Amen.



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I wish it were possible to put in words my hopes for you. I can picture you coming into manhood, a superb manhood, with fine physique, a splendid brain, superbly trained and equipped for a glorious future.

There is practically no position in this country to which you cannot aspire. No one, however, can open the door ahead of you but yourself, nor can anyone else keep it closed against you. Only through your own efforts, your own struggles, can your ambitions be realized.

My boy, you must not disappoint your father's ambitions for you.

You can be a very much bigger man in the world than he has been. There are giant possibilities in you and you must keep climbing, growing, improving yourself at every opportunity, always bettering yourself until you lift yourself to the level of your highest gift. I am sure that you will justify your father's faith in you, that you will not fall short of his expectations. Oh! how I wish I could follow you through the years of your struggles and watch you climb to the glorious future which I am sure is waiting for you!

I have always felt, from a child, the presence of my dear mother. For many years, I have imagined her as a guardian angel watching her boy, warning him against wrongdoing, holding him back from going to bad places with other boys, from doing bad things. I seemed to hear her voice bidding me always to do right, not to disappoint my mother's hopes for me, her confidence in me.

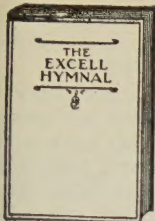
If there is any such thing after I have passed out of your sight, you may be sure I shall follow my boy. You will not be able to see me or to hear my voice, but I shall come to you, I shall try to inspire and encourage you, to strengthen you against temptation, to protect you in danger, and to help you hold fast to your highest ideals of manhood.

Remember, my son, there is no real satisfaction in doing wrong, no real pleasure in it; there is nothing in it compared with the pain, the regret, the sting of bitter memory of it all. Doing right is the only thing that will give you satisfaction—living uprightly, telling the truth, always being square, straight and clean.

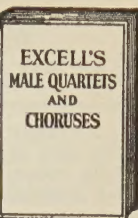
Always think of your body as something very sacred, as a beautiful temple for the housing of something divine. Keep it pure and clean. Do not abuse it. Do not desecrate it. Guard it as your pearl of great price. Purity is power, is self-respect. It gives strength, untold satisfaction, unalloyed happiness.

You are infinitely more fortunate than most boys in having such a remarkable mother. She is one in a million mothers. You can never begin to realize how she has shaped your life by her wonderful love and unselfish devotion. I know you will never do anything that will grieve or pain her—lessen her respect for you.

Before many years my work will be done. I cannot change the past; it is beyond my control;



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all I can do is to improve what of life is left to me, to make the most of every day as it comes, which I try to do. My ambition is, as it has always been, to put my O. K. on every day's work.

If I could be put back where you are today, be given the chance to try again, with my present knowledge and experience, I would make a tremendous effort to improve on what I have done. Oh! how many of the pitfalls I have fallen into I would escape, how many blunders, mistakes, humiliating acts and experiences would I avoid.

My life on this earth is drawing to a close, Orison, yours is just beginning. My hopes center in you. My dream is that you will carry forward the work that I have begun; that you will raise it to greater heights than I could have done. I can see you now in stalwart manhood, a strong figure in a commanding position, a power in the community, looked up to, respected and loved. My boy, make my dreams for you come true!

Your loving father,

Orison Swett Marden.

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